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THE CALCUTTA REVIEW

JULY, 1946

CONTENTS

310.5
C.R.

PAGE

The Indian Coal Mining Industy (II) 1
L. J. Barraclough

On A New Economic Policy for India.—Gandhian View Examined ... 8
R. V. Rao, M.A., B.T.

Bengal Famine of 1943 and Problems of Relief Operations (A regional study) 17
Karunamoy Mukherjee, M.A.

Offences againt the Safety of the State during the Reigns of Shah Jahan and Aurangzeb 24
S. P. Sangar, M.A (Hons.)

Preparedness: A National Necessity 37
G. M. Jadhav

02

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GS 15 63

	Page
A Recipe for the Cure of Human Ills (Poem) P. Banerji	46
All-India Cultural Unity Conference ; Presidential Address S. Wajid Ali, B.A. (Cantab.), Barrister-at-Law ...	48
Round the World	52
Miscellany	57
Reviews and Notices of Books	59
Ourselves	62
Notifications	66

The Figures That Speak

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THE CALCUTTA REVIEW

AUGUST, 1946

CONTENTS

	PAGE
India Old and New ... ... Sir Hari Singh Gour, Kt., M.A., D.Litt., D.C.L., L.L.D.	71
American Scientists Explore Atomic Energy ... ... Dr. Edward Podolsky	78
Ahura Mazdā ... ... Vidhushekhara Bhattacharya	81
Indianisation of the Civil Services ... ... Dr. A. K. Ghosal	85
Sufi Doctrine of Free will and Determinism ... ... Dr. Roma Choudhuri, M.A., D.Phil. (Oxon.), F.R.A.S.B.	93

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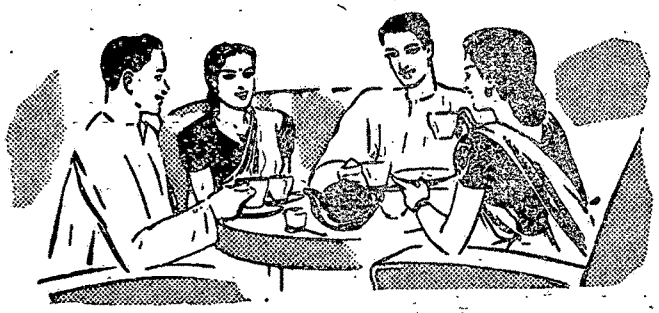

WHATEVER the occasion, tea is almost certain to be an honoured guest. Whether it is an informal gathering of two or three old friends or a formal celebration, tea can be relied upon to spread its kindly offering of sociability.

As with most things, there is a right and a wrong way of making tea. For one's guests only the best is good enough and the conscientious host will see to it that the 'right' way of making tea is always followed.

HOW TO MAKE GOOD TEA

1 Don't brew your tea in the kettle. Use a teapot for brewing.

2 The teapot should be warm and dry when you put in the dry tea. This assures correct infusion and flavour.

3 Put one teaspoonful of fresh dry tea leaves for each cup and one extra for the pot.

4 Use only freshly boiled water—never-water that has been previously boiled, under-boiled or over-boiled. Water is boiling when it is bubbling and *not* before.

5 The time for infusion is not less than five minutes.

6 Don't add sugar and milk while the tea is still in the pot, but only after it is poured out in cups.

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CONTENTS—*(Continued)*

	Page
Peter's Step-Father ... ,,, ... P. K. Banerjee, N.K.I.	99
The Art and Function of Poetry ... ... Dev Prokash Nayar, M.A.	106
Round the World	115
Miscellany	120
Reviews and Notices of Books	122
Ourselves	125
Notifications	126

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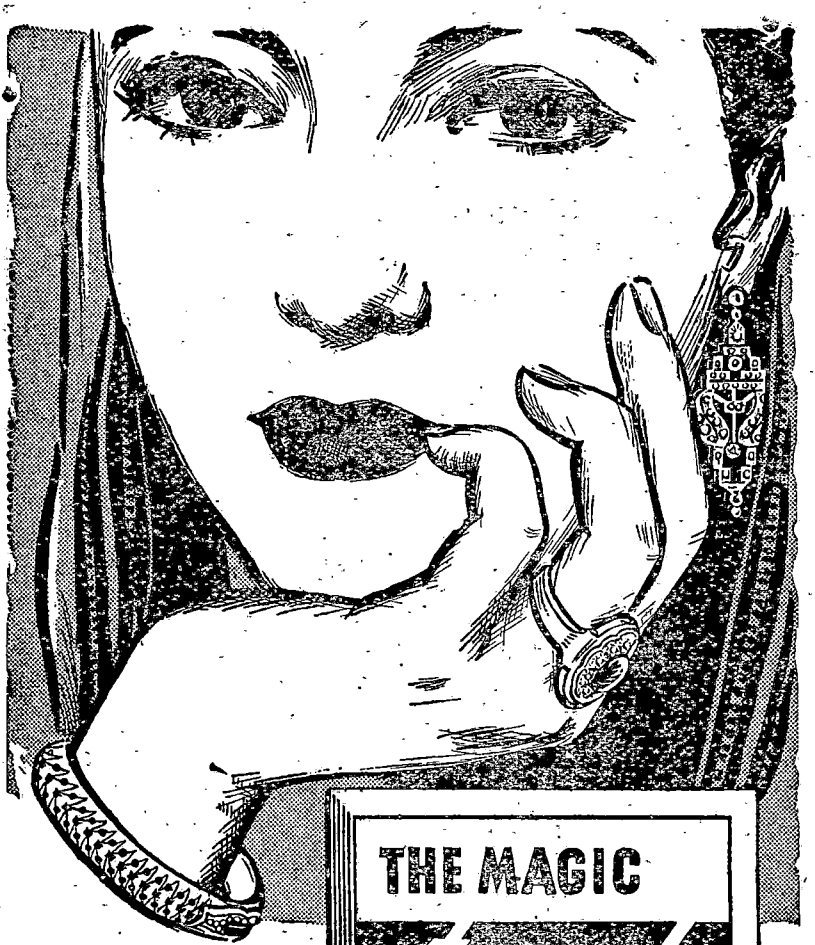

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THE CALCUTTA REVIEW

SEPTEMBER, 1946

CONTENTS

	PAGE
Bengal's Post-War Finances ... ... Bimal Chandra Sinha, M.A., M.L.A.	129
Personality and the Critical Credo of T. S. Eliot ... ... Amalendu Das, M.A.	140
Bengal Famine of 1943 and Problems of Agricultural Rehabilitation ... Karunamoy Mukherjee, M.A.	145
Witticism in Arabic Literature ... ... Nurul Alam	151
Agricultural Insurance under Planned Economy in Bengal ... Parimal Kumar Ray, M.A., B.L., P.R.S.	161

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IT has been said of Dr. Johnson, perhaps the most celebrated tea-drinker of all times, that he considered his mind good for little without tea. Anywhere he went, anything he did, he always turned to a strong infusion of this fragrant leaf to quiet his troubled mind and fortify his spirit. To many other men of genius who stamped their names indelibly on the intellectual life of their days—Hazlitt, Lamb and, of course, Cowper, "the tea-table poet of English letters," tea was more than a drink ; it was comfort, solace and inspiration all blended together.

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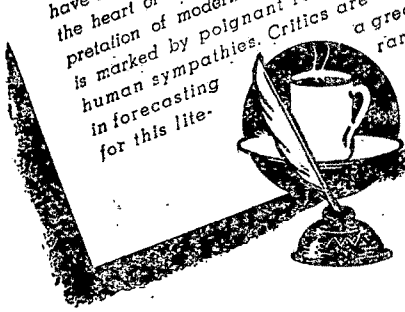

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CONTENTS—(*Continued*)

	Page
Bergson and Sri Aurobindoo on grades of Intuitions ... ... Adharchandra Das, M.A., Ph.D., P.R.S.	170
Round the World	175
Reviews and Notices of Books	182
Ourselves	185

The Figures That Speak

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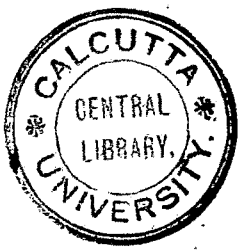

THE
CALCUTTA REVIEW

JULY, 1946

VOL-100

THE INDIAN COAL MINING INDUSTRY

WITH PARTICULAR REFERENCE TO MANAGEMENT *

L. J. BARRACLOUGH
Chief Mining Engineer, Andrew Yule & Co., Ltd.

II

FUNCTIONAL ORGANISATION OF MINE MANAGEMENT

MINING is not dissimilar to engineering in that the same principles apply but the Mine Manager, unlike the Workshop Engineer, has to cover large areas of workings in his inspection and is handicapped in the efficient performance of his duty both by time and by space. A Workshop Engineer often can sit and survey the whole of his works. The Mine Manager cannot possibly do this and must spend considerable portions of his daily working time in underground inspections of a small part of the mine.

Whilst I consider that the large Mining Companies operate on the functional form of organisation it is also to be remembered that they have a close resemblance to a staff and line organisation, in that production is largely in the hands of Colliery Agents and Managers and that other departments which design, plan, compare, etc., are concentrated in a head office. Nevertheless it appears to me that we have adopted the functional form of organisation for our large group of collieries under the management of the Bengal Coal Co. Ltd. and I will now describe briefly this organisation.

I have indicated previously that the form of control exercised, whether by private enterprise, by the State or by partnership, is immaterial. Firstly, in the Functional form of organisation we have the Directors who are responsible to the share holders for determining the policies to be followed and for the results

* Continued from the June, 1946, issue of "Calcutta Review."

achieved. The Directors are informed of results, progress and policies through the Office of the Chief Mining Engineer in the Coalfield and through the Office in Calcutta. The Calcutta Office through a Director controls policies regarding sales, purchases, accounts, shipping, public relations and policy and through the Coalfields Office the Mining Engineer in collaboration with the Calcutta Office controls other activities.

Technical Training.—The technical training is directly under the Chief Mining Engineer. Every Industry must bear the responsibility of the successful training of its apprentices, especially those apprentices who in due course will take up positions of executive responsibility. Our present system is to furnish Mining Apprentices with a course of study over a period of 5 years designed to enable them to qualify as Overmen, Under-Managers or Managers. Two days per week are allotted for study at a Central Technical School and the remaining days in the week for practical training in the mine. The practical training the students receive is to a large extent dependant upon the capacity of the mine Manager ; and whilst a definite schedule of work has been laid down it is acknowledged that it cannot be adhered to rigidly and that the Manager of the mine at which the students are placed is largely responsible for the success or failure of the practical training the students receive.

Recruiting.—Recruiting is largely a question to be dealt with by a central organisation. I have more to say upon the question of recruiting under the head of labour.

Welfare and Labour.—A Senior Personnel Officer directs the activities of Junior Personnel Officers at each Colliery and he works in close conjunction with the Chief Medical Officer, Colliery Agents and the Colliery Managers. The Senior Personnel Officer has to be aware of legislation concerning the welfare of mining labour and studies the latest developments in other countries and brings them to the notice of his Welfare Officers, Colliery Managers and other staff. The position is a difficult one as he cannot override the authority of the Colliery Manager and the person occupying such a position must show exceptional qualities as direct approach to colliery labour may interfere with the function of the Colliery Manager.

Planning and Development.—In mining where an irreplaceable commodity is extracted from the earth long term planning is essential if the successful operation of any mining venture is to be achieved. The Planning and Development Officer takes long term views of the opening up of new properties and the extraction of coal from existing mines. Again there is close co-operation between the Planning and Development Officer, the Colliery Agents and the Colliery Managers in order that the experience of the men on the productive side may be of use in the development of new mines.

Research.—I have indicated that much of the legislation enacted has been the result of research. Whilst I hold the personal opinion that in a well conducted mine the working of the mine should be in advance of the laws laid down by the Mines Department, nevertheless any large Mining Company needs a research

staff in order to keep ahead of current legislation. At present our particular problem is sandstowing, which is or should be done in order to promote a greater degree of safety in mining coal. As this is a department of Mining which has not received any great deal of attention in any country we have instituted a research programme into the effects of sandstowing upon safety, costs and health of the workmen. It may be argued that research should be centralised and in the hands of a Government Department. I agree with this thesis but nevertheless consider that private companies should conduct their own researches and co-ordinate them with a Central Government Research Department. In India at present there is no Safety in Mines Research Board as known in Great Britain or a Research Department as conducted by the Bureau of Mines in America and although Indian coal output is low as compared to these two countries, nevertheless a research department is essential. Indian Mining conditions possibly are unique in that the mines are worked under vastly varying conditions. In the hot weather there may be surface temperatures of 120 degrees; in the rains humidity of the atmosphere is practically 100%. In the cold weather the surface temperature drops to as low as 40 degrees. These variations in temperature and humidity introduce peculiar conditions as regards ventilation and its effect upon the workmen which have not yet been investigated. The movement of roof strata when very thick seams are extracted is not known except from evidence of surface subsidence. These and many other problems require detailed investigation and to some extent each large Mining Organisation should make its contribution to solving the problems. Each Company's Research Department should work also in close co-operation with the Technical Training Department in order that young students can appreciate fully the benefits of science in promoting a higher degree of efficiency and safety in the working of a mine.

Colliery Agents.—The Colliery Agents have the necessary statutory qualifications and control 3 or 4 Collieries and through them the Colliery Managers report to the Chief Mining Engineer on the daily working of the mines. The Colliery Agent's main occupation is that of production and he has to deal with labour, surface works and underground works and he has to be in a position to advise the Colliery Manager of the main planning for the colliery, the disposal of machinery to the best advantage, despatching of coal and the welfare of labour. The Colliery Agent generally has had extensive experience of actual mine management and is in close touch with all the departments.

Despatches.—Despatches from the Collieries are controlled by Central Offices conveniently situated in each coalfield. The despatch office keeps in close touch with the Agents and Managers as regards daily production, stocks, labour position etc. and they accept wagon indents from the Colliery Managers each day. The despatch offices are also in close touch by telephone with the Calcutta Office controlling sales. It will be thus seen that co-operation is essential in the working of a large mining organisation.

Auditor.—The main colliery accounts are kept in the Calcutta Office but each Colliery has to keep its own account books and its own register of labour

employed. The auditor in the Coalfield's office has to visit the Collieries and consult with Colliery Agents regarding accounts, foodstuffs etc. and he also must keep in close touch with the Calcutta Office.

Survey Office.—The surveying of coal mines is of great importance as a small error in surveying may cause encroachments into adjoining properties, irregularities in royalty accounts, the wrong drivage of main haulage ways etc. The work of surveying our Collieries is conducted by a Chief Surveyor who is responsible for the correct preparation and maintenance of colliery plans, for the preparation of lease surveys and for keeping a true account of royalties due. Under him in his office is a staff of qualified surveyors and at each colliery a surveyor is kept who is responsible for the correct drivage of main galleries and for the preparation of the colliery royalty returns. The Survey Office also deals with the design and construction of workmen's dwellings, colliery offices, engine houses, lamp rooms, etc.

Mechanical and Electrical Engineer.—The Mechanical and Electrical Engineering of Collieries is conducted by a Chief Mechanical and Electrical Engineer to whom Group Engineers, Workshop Engineers and Colliery Engineers make daily reports. The engineering of modern collieries is a complex function and whilst a Chief Mechanical and Electrical Engineer supervises engineering work at all the collieries, the Colliery Engineer has to be responsible to the Colliery Manager. Here again close co-operation between the Agents, Managers, Colliery Engineers, the Central Engineering and the Central Workshop staff is essential.

Chief Medical Officer.—Despite best endeavours accidents happen necessitating early and efficient treatment of injured cases. Medical attention to injured cases is in the hands of a Chief Medical Officer who is in charge of a main surgical hospital and also controls the activities of central hospitals in the colliery groups where minor cases are treated and the doctor in charge of the group hospital in turn controls the activities of the colliery doctors. Each colliery has a doctor who supervises the issue of medicines to sick persons, gives immediate treatment to injured persons, looks after the crèche, the first aid teams and appliances at the colliery and supervises the work of the colliery compounders.

Finally we come to the land and legal officer who is in charge of the leasing of colliery lands, the making up of the necessary legal documents when new areas of coal are leased out to be worked and who advises generally on royalties, compensation for land damaged and many other legal problems which arise during the working of coal.

It will thus be seen how complex is the nature of a mining organisation but if you resolve it into its essential details it may be noted that the complexity is more apparent than real.

I now propose to discuss the staff directly under the control of Colliery Managers and Colliery Agents. Here again there must be close co-operation between the head office departments and the Colliery Manager and the Agent. The Colliery school (and we hav a number of such schools) is run directly by the colliery

Manager or the Colliery Agent but in co-operation with the Welfare and Labour Officer. Colliery recruiting again is largely the business of the Colliery Manager but he in turn works in conjunction with the main recruiting officer and the central recruiting organisation.

The Colliery Welfare Officer essentially contacts all the workmen employed and to do this he has to spend a great deal of time underground. He reports to the Colliery Manager on the work done and the Agent and Manager again in turn co-operate with the Chief Welfare Officer so that what is done at one Colliery will not be in non-agreement with the welfare measures at another Colliery. The Head-Clerk, Storekeeper, Food Clerk, etc. are directly under the Colliery Manager who is responsible for costs, stores, food issues, rationing arrangements etc. but here again the Manager and the Auditor work in co-operation.

Colliery Managers have to make their own wagon indents through the despatch clerk who in turn submits his indents to a central despatch office which is in touch with the Calcutta Office regarding sales. The Colliery Manager knows his estimated raisings 2 to 3 days ahead and also the labour position as regards loading wagons and he bases his wagon indents on this information.

I have dealt with the question of Colliery Surveyors who are directed by the Manager to do essential work and through the Manager report to the Chief Surveyor who prepares the main plans and royalty statements.

The Colliery Engineer has to be qualified as being competent in the maintenance and repair of electrical apparatus and must also have a good knowledge of mechanical engineering and the maintenance of colliery mechanical gear. In gassy mines much of the apparatus has to be certified as flameproof, *i.e.*, any explosion generated within the casing of an electrical motor should not be capable of propagating the explosion to an outside atmosphere containing firedamp. The Engineer thus has to be definitely under the control of the Colliery Manager who is responsible for safety but at the same time the Chief Mechanical and Electrical Engineer exercises general supervision of the plant at each Colliery.

Under the Colliery Manager is the Colliery Under-Manager who is responsible to a large extent for colliery output and for safety of the men employed in the underground workings. He in turn delegates authority to his Overmen and Mining Sirdars to each of whom a district of the mine is allotted for regular inspection and supervision. The Sirdar has to have a certificate showing his ability to test for gas, to measure the quantities of ventilation passing, and of his capacity to hear roof movements etc. Under the Sirdar in each district is a variety of labour which includes sandstowing men, miners, loaders, trammers, timbermen, machinemen, shotfirers, dust coolies, pumpmen etc.

It is perfectly obvious from this description that the success of a Mining Organisation depends upon the ability of the most junior official to perform his work satisfactorily and it is in the training of such junior officials that ultimate success will lie. The introduction of machine mining has added greatly to the responsibility of the Colliery Manager and it has been found that the training

both of junior officials and workmen in the handling of such machines has been deficient. It is on these grounds that we have instituted a technical training scheme which will, we hope, provide in future a venue whereby the lowest grade worker can rise to the position of Colliery Manager or Colliery Agent.

Labour.—The labour force of Indian Collieries is practically 100% illiterate. There have been many discussions on how to improve the labour position in collieries but up to date little success has been achieved in providing a settled labour force. Modern scientific management provides incentives for labour to work regularly to earn high wages and to produce the maximum output at the lowest cost.

In industrialised countries human nature provides the key incentive to work. There is the desire of the labourer for greater income and such a desire stimulates participation in efforts to promote efficiency and to earn higher wages resulting therefrom. There is also the very human desire to excel and this stimulates increased efforts to maintain position as a leader or as a member of a winning team. There is also the desire for recognition which stimulates increased effort to earn the respect of fellow workers and supervisors. These incentives are well understood in the highly industrialised countries but I am afraid that such is not the case in our Indian Mining Industry at the present time and in Great Britain also these natural incentives to some extent have been lost sight of. The British Miner in the past viewed with great suspicion the introduction of machinery, as quite rightly he argued that the introduction of the machine would mean a lowering in his piece work rate, *i.e.*, the rate he would obtain for loading or producing a tub of coal. This attitude of course is entirely wrong as the object of introducing machinery is to improve output, to improve average earnings per day and to reduce the cost per ton. In India with an illiterate labour force the problem of putting these facts to the labour at present is almost insurmountable.

Many years ago a strong incentive was provided by the coal companies to Santhals and Bouries to settle in the coalfields by providing them with free land if they worked as miners. The owning of lands by such means encouraged the immigration of labour to the coalfields and proved successful at the time. Unfortunately at present the labour which was settled upon the colliery holdings so many years ago now find that they can make a living by working on the land and not in the mines and we have to look for other incentives. From a long term point of view I consider that education of the labouring classes will provide a main incentive for a man to settle in a mining community and to produce coal as his children can then be educated in Colliery Schools. Another incentive is to make the working of mechanical coal cutting, loading and conveying machines the work of a skilled man who will earn wages adequate to support himself and his family in comfort.

I have not dealt with figures of output but I would mention that the output per manshift worked in Indian mines is extremely low, so low in fact that the Industry cannot produce coal at economic rates if many welfare schemes have to be put into operation. In other words improving the status of the Indian

Miner has to be accompanied by an increase in the output of that miner. The problem is not insuperable but many experiments have to be made before a final decision is reached.

It is untrue to think of the Indian Miner as being a degraded person. From my own experience I have found him in many cases to be brave and in the case of accidents colliery managements are assured, provided they give the necessary lead, of adequate support from their mining staff and mining labour in dealing with the emergency. I admit the miner has a low standard of living as compared to the worker in large industrial concerns and it is up to us to devise ways and means of encouraging a higher standard of living, a greater number of days worked and a higher output per manshift worked. Our settled labour force who own colliery lands are agricultural in trend and prefer to grow crops rather than to mine coal. The experiment made in the past has to be written off the balance sheet and new surroundings made and a new class of mining labour introduced. Already there is in existence a Miners' Welfare Fund and it is proposed to build model mining villages from funds obtained from the central fund. This is a step in the right direction but coupled with it must be better education facilities for the children of miners and general propaganda that the miner is a person worthy of respect in any community.

In this article I have dealt very briefly with mining problems as affecting output, management and men. I have no doubt many of you will think that I have discussed the problems in a most elementary manner and with such a conclusion I would not disagree. We in India who are faced with the burden of coal production must insist upon the highest qualifications in our future Mine Managers both as regards technical ability and personal merit and a general upgrading of the standard of living and education of our workmen.

(Concluded.)

ON A NEW ECONOMIC POLICY FOR INDIA.— GANDHIAN VIEW EXAMINED

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" The extent of mechanization and size of an industrial plant depends upon the relative scarcity and cost of labour and capital. Under present conditions, it is more profitable in China to use more labour power and less capital equipment, not to speak of the importance of building up purchasing power in the market through returning as much in wages to the consumer as possible " (*China Builds for Democracy*).

Planning is in the air today and everyday we are confronted with plans surprising in number and bewildering in their variety. While some of them are not based upon the living conditions of the people, others lack sanction behind them. Still it is good that we have realised that economic reconstruction to be of abiding value should view the benefits of the masses as the heart of the country and distribution of wealth as the circulation of blood to bring life to the masses. In short, our object must be to utilise our resources to the economic well-being of our people.

If one considers the economic development of the country during the past one hundred years, we find that India was suddenly faced with the problem of adjusting herself to the new order of things. The old self sufficient village economy went out of gear giving place to the competitive organisation based upon prices in an international organisation. A government wedded to the theory of *laissez faire* could not evolve a planned policy in the direction of bringing about transition from the old to the new order of things in the best interests of the country.

There is practically an unanimity of opinion on the necessity for economic planning in India so that we can increase the national income and consequently the standard of living of the people. In the method of attaining this and, there are, of course, two distinct schools : one advocating intense industralisation ; and the other striving for the employment of the abundant labour force we have in this country through the revival of cottage industries. The latter school is said to be led by Mahatma Gandhi. The Gandhian school of economic thought is often misunderstood as being opposed to all kinds of machinery and large scale production.

It is really a good sign of the times, that we have at last realised that in a large country like ours with a large agricultural population, there is a great scope for small industries in rural[1] areas and some steps have already been taken by the Government to remedy the situation. The committee appointed by the

[1] Professors Vakil and Anjaria : *Elementary Economics*, Pp. 99.

Government of Bombay in 1938 to survey the possibilities of developing small industries issued its report in 1940. The report, indeed, contains many practical suggestions in regard to the ways in which the State could play its part in developing them.

When the history of contemporary economic thought comes to be written, Gandhiji's name will find a sure place of honour in it. It is not, of course, the object of the present writer to ascribe any well knit system of economic thought of Mahatma Gandhi. One can easily see in all his varied thinking about economic matters, a running thread, but Gandhiji has not bothered to put them in the phraseology of any " ism " and the language in which he has expressed himself is so simple that it can be grasped by the masses of India to whom any university Jargon would be incomprehensible. The educated people shudder to consider his views but one may say that they can be examined on the plane of scientific enquiry. This will be clear if we compare the writings of Indian Economists ten years ago with their writings now. Indeed, " the distinctly important place accorded by Indian Economists now to small and medium sized industries in India's Economy can largely be accounted for by the influence of Gandhian thought."[1] Western economic science from which we mainly derive our inspiration does not attach much importance to such industries. It is a good sign of the times several economists are now considering the need for studying Gandhian Economics.

There was a time when Gandhiji was dubbed as a mystic who was dabbling in economics and politics without knowing his own limitations. But few have till recently realised that there is an ideology behind his views and like capitalist economics, Gandhian Economics have their own assumptions which are a challenge to current Economic doctrines. His emphasis on the need for the protection of village Industries in view of the " National " and social importance is irrefutable. Indeed, the surprise is that it was given to a non-economist to state so clearly the implications of an immediately practicable programme. Let it not be thought for a moment that we should regard Indian Economics as an application of Western economic theory to Indian conditions with suitable modifications. Gandhian solution is not thus Hobson's choice. It is, indeed, the keynote of the policy of the future self-governing India and accord more with the facts of Indian life.

Gandhiji, it may be mentioned, emphasises the principle of Swadeshi, reduction of machinery and large scale production to the minimum, the principle of decentralised methods of production and equality in distribution. As Mr. K. G. Mashruwalla in Gandhi Vichar Dohan points out, all that Gandhiji insists on is discrimination in regard to the introduction of machinery and labour saving devices particularly when our problem is to find employment for the abundant labour force we have in India. As Mahatma Gandhi says " My objection is not against machinery but against the madness for it. I too desire to economise

1. " Gandhian Approach to Indian Economics " by J. J. Anjaria, *Indian Journal of Economics*, Jan., 1942, Pp. 357.

time and labour but not that of a particular class but of the entire mankind! But he holds the view" and rightly too that in a country where there are more men than can be given employment, it is injurious to use the machine. The machine does not save labour but lakhs of men are thrown out of employment and wander on the streets with hunger. He vehemently says " I consider it a sin and injustice to use machinery for the purpose of concentrating power and riches in the hands of the few. Thus we have to guard ourselves against the capitalist exploitation of the machine and its unrestricted use which is not compatible with Gandhiji's conception of a just society. All-India Village Industries Association (A.I.V.I.A.) of which Gandhiji is the president decided to allow the use of machinery for the production of pulp on certain conditions. Machinery may be utilised where technical conditions demand it *e.g.* reduction of original raw materials into pulp; manufacture of watches etc. Our guiding factor should not be the interests of the capitalist but of the consumer. The only anxiety of Gandhiji is to show that large scale production is not the magic key to prosperity as capitalist economists want us to believe. It should be the aim of economic planning to give employment to the entire section of the population. To give an example, owing to the decline of cottage industries and the growing pressure of the population on land, agriculture to-day absorbs the largest percentage *viz.*, 72%. If we take recourse to mechanised collective farming, we will be throwing a large number of people out of employment. The remedy suggested is industrialisation and several people go to the length of saying " Industrialise or perish." Experience of Western countries has shown that even though machinery may make labour more productive, the great force of " Nationalisation " is bringing about a progressive displacement of labour which Mr. G. D. H. Cole describes in his book *World Chaos*. We should note that we have paucity of capital and not labour in India and in any scheme of national planning our anxiety must be to provide work for one and all. Until then our inventions and labour saving devices will not be of any avail. The problem is not one of production alone but a fair method of distribution. The only wealth of masses in India being labour, we should make use of it in the best possible manner. Here again, cottage industries offer the best employment to the abundant labour force we have in India.

We must have the common man in view. Our aim must be to device methods by which he can be employed. This is the best means of increasing his standard of living in all its aspects, economic, social, and cultural.

The Report of the Bombay Economic and Industrial Survey Committee observes " All the same, it is a matter deserving of serious attention that in what is considered to be the most industrialised province of India, the population engaged in industrial occupation appears to have fallen. The agricultural community is suffering in two ways, namely the increasing pressure on land and increase in underemployment, due to the loss of subsidiary occupations." Under these circumstances, we cannot pin our faith in industrialisation or mechanisation as a means of solving the problem of unemployment and relieving the pressure of population on land. As Dr. Radhakamal Mukherjee has shown, betwene

1911 and 1936, the number of factories increased from 2,700 to 9,300 and during these 20 years the percentage of industrially occupied people—factory and non-factory—to working population fell from 11 to 9.4 and from 4.5 to 4% of the total population in 1941. Increased production, therefore, need not mean increased employment. The same is the case in the western countries and that is why they are forced to take recourse to unemployment doles, etc. Increased industrial activity may give more employment. The problem is what to do with the growing population and the already unemployed people. New ills require new remedies and even socialisation of the instruments of production may not help as much. We have not yet been able to outlive our old ideas believing that human progress is synonymous with machinery.

Thus, it stands to reason that cottage industries play an important role in our national economy and it is a good thing that with the exigencies created by war, we are realising their importance and due place is given to them in all plans for post-war construction. While there is still much talk about post-war planning, States like Hyderabad and Mysore are to be congratulated on the systematic way in which plans for industrial expansion are worked out. Even though these states have developed several heavy industries on a large scale, it is really notable that attention is paid to the development of cottage industries and that separtae departments have been created for this purpose.

It is unfortunate that cottage industries did not figure prominently in any of the plans but it may be pointed out that situated as we are, as Shri V. L. Mehta rightly pointed out recently, cottage industries should occupy a permanent place in the economic planning of the country. The fundamentals of planning had been never set forth so lucidly and so appropriately as they had been done by the original memorandum prepared by the National Planning Committee. Some of the fundamentals of planning should be relief of poverty by finding employment for the masses, secondly equitable disrtibution of goods producec and finally harmonising of various interests and planning on democratic lines. A national economic plan for India should, therefore, aim at securing the welfare of the country as a whole.

It is, indeed, an admitted fact that Industrial development should not neglect small scale and cottage industries. Even though we may think that the centres of wealth are the factory and the workshop, still in a country like India, there will be always room for the small producer who plays an important part in our economic life. Indeed, the Gandhian contribution to Indian economic thought is that cottage industries give a valuable chance for avoiding the evils of centralised methods of production.

The National Planning Committee observed, that we may try to improve the economic condition of the rural masses by improving agriculture, provision of public utilities, social services, State programme of public works, etc., but all these will take time to materialise. It may be said that " the revival and expansion of old and introduction of new cottage industries and rural industries will be an important and indispensable means of rehabilitating the villages and

providing adequate employment to the people in the villages and ensuring to them a satisfactory level of income and resources."

Why Cottage Industries should Survive ?

Cottage industries possess various advantages and hence their importance for improving the economic life of the masses. Small scale and cottage industries are at present providing employment for about 13 million persons. Of the 15 million workers returned as industrial workers according to the census of 1931, more than 13 millions were engaged in small scale and cottage industries. Only 1¼ millions were engaged in factories. And we cannot throw away their employment. Basic industries may not require more than 2,000 workers. We have also to find means of livelihood for the abundant labour force we have in India. Cottage industries further economise capital. We have paucity of capital resources and not labour in India.

They provide employment in the worker's own home and place and their decentralised character has several advantages, which have become patent especially in the case of India. They, indeed, offer opportunities for profitable employment and development of inherent skill and talent in occupations congenial to them. Their aesthetic claims cannot be disputed by any one. The handicrafts man, once the pride of India, may come once again into his own. Further the increasing employment of the rural masses leads to an increase in their purchasing power, which at present is confined only to urban areas. Cottage industries should servive on grounds of social welfare since they distribute wealth.

Referring to the question of what industries are to be supported, the planning authority should decide as to which of them should be developed. While considering the social and economic value of the two methods of production, we have to see which of them will extend employment, raise the standard of living of the masses bring about social security, etc. Having taken these decisions, we have to take steps to safeguard them against machine competition. They should be organised so as to fit into the agrarian economy since they provide a subsidiary occupation for our agriculturists. The National Planning Committee suggested that " Large scale mechanised industries which compete with those cottage and rural industries, which are specially selected by the State for support, must be owned or controlled by the State so that there may be proper co-ordination between the two." Again, we must avoid the evils of inter-provincial conflicts and see that planning is on an All India basis-Mechanised industries should not be allowed to compete with cottage industry products. All these can be done only when we decide which of them are to be encouraged after which we can draw a definite line of demarcation. Her several people say that cottage industries should be confined to articles which call for variety and distinctiveness. The question of cottage industries, therefore, calls for urgent solution.

As a result of poverty, many of us are denied even the minimum needs. Here, there is every meaning in curtailing our wants which is a sure indication of progress.

Indian Economics must have its own assumptions possibly based upon Gandhian ideology. The sooner we get rid of the system of taking our ideas from Western thought the better it will be for us. The Gandhian School of Economic thought must indeed be assigned a prominent place in the " History of the Development of Indian Economics " which if done means the " genuine blossoming forth " of the Ranade tradition. It is, therefore, desirable that we make approach to our Economic problem in this way.

Cottage industries have been classified under several heads. Prof. Radhakamal Mukherjee suggests a classification thus[1] (1) Peasant art and crafts carried on as subsidiary occupations by cultivators which supply their own household needs and which some times are intended for an external market, (2) Industries which supply the needs of the Village, (3) Village art industries carried on by artisans, (4) Urban arts and crafts. The Bombay Industrial and Economic Enquiry Committee suggests another classification under the heads small scale and cottage industries. The latter are defined as those where no power is used and the manufacture is carried on in the homes of the artisans. Dr. V. K. R. V. Rao in his article on small scale and cottage industries[2] says that small scale industries of those which are either auxiliary large scale industries, or engaged in the supply of repair services or those engaged in the manufacture of finished products. He classifies cottage industries as those dealing with spinning and weaving, metals, furniture making, leather, pottery bricks and industries such as paper or bangle making.

Regarding crafts affording subsidiary occupations for our agriculturist, hand spinning and weaving are by far the most important of these occupations. Thanks to the work of the Charkha Sangh, there has been a considerable expansion of hand spinning even in remote villages. When the landless labourers have no other work, they can easily take to it and earn 2 or 6 annas per day of 8 working hours. It is said that the Indian mills produce cloth worth about 50 crores of rupees of which about 10 crores are spent as wages. But it has been estimated that khadi of the same value would provide at least rupees 35 crores as wages. The success which has attained the work of the Charkha Sangh shows that hand spinning and weaving have been given a definite place in our National Economy. The following statistics regarding the production of Khadi under its auspices illustrates the truth of the foregoing statements :—

1924	.. ..	9½ Lakhs
1925	.. ..	25 ,,
1928-29	.. ..	31½ ,,
1929-30	.. ..	53 ,,

With the conditions created by the war and abnormal rise in the price of mill cloth we have realised the need for resuscitating this industry. As Mr.

[1] Economic Problem of Modern India, Vol. II, 1941.
[2] *Vide* Industrial Problems of Modern India.

G. D. H. Cole says " Gandhi's Campaign for the development of the home made cloth industry-Khaddar is no more fad of a romantic age to revive the past but a practical attempt to relieve the poverty and uplift the standard of the Indian village."[1] Oil pressing, basket making, paper making, flour grinding, bee-keeping and paddy husking can also easily be taken up as cottage industries subsidiary to agriculture. It is the desire of the present writer to bring out shortly a brochure of the economics of these industries. In the meanwhile the reader is referred to the literature published by the All-India Village Industries Association, Wardha.

We shall just examine the difficulties of cottage industries whenever raw materials are to be purchased, credit is not easily obtained and more often than not they have to depend upon the middlemen. It is desirable co-operative societies finance them. The handicaps under which cottage and small scale industries suffer under are said to be 1, raw materials 2, technique of manufacture 3, finance 4, marketing 5, taxation 6, other difficulties. It is desirable that cottage industries Research Institutes and Museums are also started. Here reference may be made to Village Industries museum maintained by the A.I.S.A. and A.I.V.I.A. at Wardha.

It has been already pointed out in course of the article that it is idle for us to deny the role of cottage industries in national economy, when everywhere we see a drive at economic self-sufficiency, protective policies etc. Even large-scale production is bound to reach its saturation point. Indeed " With growing industrialisation in India, there will be a growing need for building sources of employment for those who are displaced by the use of machinery."[2]

Reference has already been made to " Rationalisation " and " technological unemployment which is becoming more acute even in Europe. Mr. Philips Murray, Chairman of the Steel Workers Organising Committee says " continuous automatic steel strip enables 126 man to do the work previously performed by 4,512. Thus there is a graet need than even before to resuscitate cottage industries which give gainful occupation to those who are thrown out of employment and thus save them from degradation which is caused by unemployment doles.

The work of the All-India Village Industries Association established under the inspiration of Gandhiji has shown us the assured place that cottage industries are bound to have in our national economy. As the Report for 1941 says " The Association fixed a minimum wage, organised exhibitions and museums to demonstrate the possibilities of persons taking to village industries, carried on propaganda to make the village people conscious and develop their economic thought along decentralisation of Industries. Industries like paddy husking and flour grinding, oil pressing, gun making, beekeeping, paper making, soap making, slate pencil manufacture have been encouraged with varying degrees of success in suitable villages."

[1] A Guide to Modern Politics, page 290, 1934.
[2] Wadia and Merchant: *Our Economic Problem*, P. 467.

It will be in the fitness of things if the various provinces and states conduct industrial surveys from this point of view as was done by the C.P. Government which appointed a committee under the chairmanship of Sri J. C. Kumarappa.[1] There are thus good chances for the development of cottage industries on economic lines. We may even take advantage of hydro-electric power which can be utilised for running India's cottage industries.

We can easily improve the quality of our cottage products. The need for creating and reviving cottage industries for reducing the appalling poverty of the masses and relieving the increasing pressure on land has indeed been recognised beyond dispute. The small place that large scale production still occupies in the Indian economic system is borne out by the fewness of Indian towns and the small proportion of the urban population. As Dr. Clapham has said " The best general test of the industrialisation of a nation's life under modern conditions is the rate and character of the growth of its towns.

Today in India, the town dwellers form only a tiny fraction of her enormous population."

As has been pointed out already, the basic problem of our national economy is that of unemployment which is growing in volume and intensity day by day,

Today in India, the town dwellers form only a tiny fraction of her enormous population."

As has been pointed out already, the basic problem of our national economy is that of unemployment which is growing in volume and intensity day by day, but experience of western countries does not at all convince us that we can solve this problem by large scale production, intensification of mechanisation and finally rationalisation. Mr. G. D. H. Cole describes the effects of rationalisation in a nutshell thus. " Thus process ought to be a sheer gain for it ought to give men the choice between higher real incomes and more voluntary leisure. But, actually, it enforces idleness—which is a very different thing from leisure—upon some and in many cases, though not in all, makes work hard and more hard and more intensive for those who remain in employment. It does not cause necessarily any expansion in the total volume of production—for that depends on the expansion of the market—and the initial effect of rationalisation is to decrease employment without proportionately raising wages, reducing prices and so to reach on the volume of demand."[2] There is much room for thought in this for those who put their faith in the rapid industrialisation of the country. Even in highly industrialised countries the place of cottage industries in national economy has been fully realised.

Till recently, a few nations enjoyed the virtual monopoly of the use of machinery but that monopoly is now broken which has resulted in over-production and consequent scramble for markets. A stage has now been reached when it is not possible to exploit the raw materials of other countries in view of the fact that self sufficienc has become the slogan of the day. Under these circum-

1 C.P. Survey Report, P. 1 Vol. I; P. I, vol, II; Part II, vol. I; Part II, vol. II.
1 World Chaos, P. 177.

stances we have to make provision for employing the labour force of the country in such a way as to bring about an equitable distribution of wealth. This can be done only by the resuscitation of cottage Industries.

Whatever may be the views of Mahatma Gandhi about industrialisation and large-scale production, his insistence of " Charkha " the symbol of India's cottage industries has been responsible for the revival of spinning and a good many other cottage industries. It may be mentioned that it was his master mind which conceived the idea of starting the All-India Village Industries Association which has done so much in the direction of resuscitating village industries, during the ten years of its existence. With the exigencies created by the war, we have realised the economic significance of cottage industries. We can have economic equality only when we encourage small scale democracy and self-government in production. In this way, we can avoid the dangers of capitalism and state socialism.

Since the publication of the Bombay Plan, great hopes have begun to be set regarding the economic future of India. Any plan to be sound must aim at the improvement of the conditions of the teeming millions of India. Economic reconstruction should be from the bottom upwards. The development of agriculture and cottage industries should be our main aim. Essential industries should be controlled or managed by the State. Then alone the masses will not be exploited by the vested interests. A time has come when we have to take plain blunt facts and consider them.

Thus, our industrial future depends on the resuscitation of cottage industries which alone can give increasing opportunities of employment to our starving millions. Let it not be forgotten that the utilisation of labour—saving machinery was an economic necessity in the case of western countries. As Mahatma Gandhi aptly remarks : " Mechanisation is good when the hands are too few for the work intended to be accomplished. It is an evil when there are more hands than required for the work as the case in India." The problem, therefore, with us is labour absorbing and not labour saving machinery.

It is therefore, desirable that cottage industries should survive as the corner stone of a healthy decentralised modern economy which will help our teeming millions to maintain a reasonable standard of comfort and this can be done if only we have the will to tackle this problem.

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BENGAL FAMINE OF 1943 AND PROBLEMS OF RELIEF OPERATIONS

(A REGIONAL STUDY)

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The Background.—To discuss the nature and extent of relief operations in Faridpur,* it is necessary to remember the background in which the famine conditions developed in the district as a whole.

In his annual Report (1943-44) on the Land Revenue Administration of the district, the Collector admits that the " year under review was perhaps the worst ever reported in living memory." Acute shortage of food stuff and abnormal rise in the prices of almost all essential commodities brought about by the war and inflation " completely shook the people's confidence." Secondly, even in a normal year the district has a big deficit of food material and imports large quantities of rice, etc., from outside, especially from Barisal, Khulna and other neighbouring districts. Add to this the successive failure of crops in the years 1940-41, 1941-42 and 1942-43 within the district. Thirdly, Faridpur is mainly a riverine district, and there are permanent transport difficulties. Boats play an important rôle as a means of conveyance. The Boat Denial Policy of the Government of Bengal, therefore, seriously affected the movement of goods in particular and the supply position in general. The result was that while the prices of food stuffs and other essential commodities were steadily on the increase from the beginning of the year, there was no marked improvement in the matter of supply from outside (inter-district movement of food grain was also banned by Government). Towards the middle of the year (1943-44), the situation reached its climax, but already in July destitutes began to trek into the town. From early August, especially when a man was found dead in the Collectorate boundary, the opinion was formed that there was distress and starvation.

Non-Official Relief.—Full-fledged non-official relief organisations were rare in the district. But local contributions were forthcoming, especially in Madaripur, Bhanga and Sadar town by the Ramkrishna Mission. The Bengal Relief Committee did some work at Kanaipur in the Kotwali Thana. Some help was also given by Hindu Mahasabha, Bengal Medical Relief Co-ordination Committee, the People's Relief Committee and from the Bengal Central Relief Fund and the Muslim Chamber of Commerce. The Bengal branch of the Indian Red Cross Society supplied a considerable quantity of evaporated and powdered milk. These were distributed free through Camp Hospitals, Gruel Kitchens, Work

* The district comprises an area of 2,821 sq. miles with a population as much as 28,88,803. Muslims—64.8%, Hindus—Scheduled Caste—18.2%, Caste Hindu—16.6%, others—0.4%.

Houses and Milk Canteens opened throughout the district. The position of milk canteens by the year 1944-45 was as follows :—

Sub-division	Number	Average daily attendance	
		Expectant and Nursing Mothers and Children	Sick persons
Sadar	13	274	42
Goalundo	16	8	7
Madaripur	45	566	25
Gopalganj	8	105	30
	82	953	104

Official Relief Measures.—Official relief operations started very late, although some Test Relief was given even as early as 1942 which, also, was a year of scarcity due to crop failure in the district. Relief measures that were adopted in 1943-44 admit of a fourfold classification :—(1) Agricultural Loans, (2) Test Relief, (3) Medical Relief, and (4) Gratuitous Relief. The fourth item consisted of (*a*) Cash Dole, (*b*) Food Dole, (*c*) Gruel Kitchen, (*d*) Cloth Distribution, (*e*) Work Houses and (*f*) Children's Home. The over-all figures of relief distributed in 1943-44 within the district as a whole are as follows :—

1. Agricultural loans	Rs.	29,10,901	0	0
2. Gratuitous Relief	„	13,82,071	13	10
(*a*) Cash Dole	„	2,04,416	0	0
(*b*) Food Dole	„	48,865	1	2
(*c*) Gruel Kitchens	„	7,21,967	15	6
(*d*) Cloth Distributions	„	91,960	14	0
(*e*) Work House	„	3,11,752	11	5
(*f*) Children's Home	„	3,109	0	9
3. Test Relief	„	5,13,900	2	3
4. Medical Relief	„	3,02,855	9	0
(*i*) F.R.E. Hospital	„	3,01,588	1	3
(*ii*) Mobile Medical Units	„	1,267	7	9
Grand Total ..	Rs.	51,09,728	9	1

Test Relief money was spent in repairing roads, clearing jungles or water-hyacinth and in some cases, especially in the towns, for growing more food, *e.g.*, paddy, vegetable, etc. Cash Dole and Food Dole given gratuitously to a section of the village poor covered only non-assessed families, that is, those families which were considered too poor to pay Union Board rates. Some blankets and cloths were received from the Revenue Department of the Bengal Government and these were distributed mainly through Gruel Kitchens.

Gruel Kitchens.—The first Gruel Kitchen was started on 3rd August, 1943. The official report of the District Collector mentioned that the "situation became so serious in about the month of August that as many as 228 Gruel

Kitchens had to be started throughout the district," to give cooked food to a large number of destitutes and wandering beggars and these kitchens fed 1,43,505 persons daily on the average till the harvest. The following table will reveal the position as a whole :

Sub-division	Max. No. of kitchens started	Average of destitutes daily fed	Cost	Working days
Sadar	65	57,510	2,22,500	107
Goalundo	51	10,000	77,686	162
Madaripur	66	74,000	3,72,000	150
Gopalganj	46	1,995	80,900	91
Total	228	1,43,505	7,53,086	510

Prima facie, the relief through Gruel Kitchens was too inadequate, for it covered even less than 5% of the total population of the district which contains as much as 22% of landless labourers alone who were hit the hardest, not to speak of other sections of the distressed humanity. There were other shortcomings regarding management and supply. " These Kitchens " as the Magistrate's Administrative Report records " were found by experience to be mismanaged shows which were being greatly abused." Some of the abuses and malpractices that were, in this connection, brought to the notice of the writer in the five Sample Villages,* which he personally surveyed, are summarised in the next paragraph.

Gruel Kitchens in the Sample Villages.—It was found that among 592 families that were surveyed, 230 families ate from the kitchens, 362 refraining from so eating. The total number of persons from these families that used to eat at the kitchens was 923, which means 31.6% of the total. This is certainly a small percentage relatively to the acute and widespread distress all around. The reasons why so many hungry and starving people abstained from taking their share, were found to be as follows :—

(1) The management of the kitchens was bad in respect of procurement, cooking and serving, which disgusted even the famished people.

(2) The material supplied by the Government fell far short of actual requirements.

(3) From what small quantity was supplied, rice was often pilfered by persons interested.

(4) The gruel or ' Khitchuri ' was ill prepared and it emitted a foul smell and caused indigestion and Diarrhoea.

(5) The Kitchens were fewer than required—nearly one per Union on the average ; the result was that these were placed at distances too long for the weak, the old and children to cover.

(6) Whatever small supply of rice, dal, etc., was forthcoming, was sent most irregularly and haphazardly, with the result that kitchens were often suddenly

* District Faridpur, Thana—Kotwali. Villages :—(1) Tambulkhana, (2) Betberia, (3) Greda, (4) Rankali, (5) Ishan-Gopalpur.

closed without any previous notice; this caused extreme hardship to the people who flocked to the kitchens from distant places.

(7) The skeleton-like people who came to eat were often maltreated and discrimination was practised in favour of persons personally known to the volunteers or men in charge of kitchens; many of the people were refused even an iota of the gruel prepared; they were often severely rebuked, called names, beaten and even kicked, and women were dragged by their hair and in other respects often dishonoured by unscrupulous persons. Such evidences were produced before the writer not by any designing or educated people, but by the simple peasant folk of the villages who survived and managed to stay on in the villages at the time of enquiry.

Gruel and Health.—Finally, not only was the quantity served per head too meagre, but the quality too, of the gruel, as pointed out above, was quite unsatisfactory. The taste was bitter and sour because of the hotchpotch elements like bajra, jowar, gourd, pumpkin, cucumber, 'Mankachu,' kernel of banana trees, and all sorts of wild vegetables. These were recklessly added often to make up for the volume of rice pilfered, and, some times, for its short supply. The smell of the khitchuri was thus repulsive, the colour black; the whole substance was almost as liquid as water itself; it was not pleasing or soothing for the stomach either; it produced a feeling of nausea (apart from nausea caused by fasting); even when the stomach brooked it, it heightened rather than appeased the hunger, for the quantity supplied hardly exceeded 20 tolas, and fell even as low as 10 tolas per head. Bengalees are never used to taking bajra or jowar. Specially among boys and girls of tender age, the gruel, therefore, universally produced Dysentery and Diarrhoea. Since the gruel did not contain even half the number of calories needed per person in the minimum and since instead of helping it rather undermined the health, the unfortunate people who ate it fell victim to Dropsy, Beri-beri, etc., in addition to Dysentery and Diarrhoea. The following figures will, in this connection, prove interesting :—

No. of persons eating at G.K.	Persons not eating at G.K.	Deaths among eaters	Deaths among non-eaters	Total deaths
923	1,992	222	224	446

Thus, out of 923 persons eating at kitchens 222 or 24% died; while, out of 1,992 persons not so eating 224 or 9% died. It is not contended that gruel-eating was a direct cause of death, but it may have been an indirect, although a remote, reason. It will perhaps be urged that those persons who ate at kitchens and later died, would have died even if they had not eaten the gruel at all, for they were obviously the poorest and the most devitalised. But the point is whether devitalisation was speeded up or not through gruel-eating. Expert opinion on the point seems to assert that the gruel injured the health of the eaters more thoroughly than imagined. Then, again, it was found that among 923 persons eating at

CRCU 306

the kitchens, 884 or 95.6% fell ill, while only 39 or 4.4% remained free from illness. It will be interesting to compare with these figures the percentage of persons falling ill among non-eaters ; it works out at 85.2. Taking again the proportion of persons who were still suffering from illness at the time of investigation, we find that 15% of the non-eaters and 20% of the eaters were ill. What seems obvious from the above is that the gruel that was served did, of course, delay the death of the starving people ; but, in the process of the delay greater suffering, worse agony and worst diseases were caused. One wonders if the Gruel Kitchens were meant to be a real help for the famished people or merely a face-saving device to prove the otherwise-callous Government's so-called earnestness to help the masses.

Work Houses.—The Gruel Kitchens were closed in December, 1943 ; but these were already substituted by Work Houses, Children's Homes and Famine Relief Emergency (F. R. E.) Hospitals or Camp Hospitals. So, if Gruel Kitchens marked the first stage of the relief work, the latter three marked the second stage. The work-house scheme was evolved to check the number of able-bodied persons coming for free food, and thus to prevent them from degenerating into professional beggars. The first work-house was started at Faridpur on 5th October, 1943. A work-house was at first residential with two sections : (1) Workers and (2) Poor ; " Poor " included (*a*) invalids, (*b*) dependants of destitutes and (*c*) unattached children. It was practically a gruel kitchen with a residential hotel. Able-bodied inmates of the house earned their living by working for it, *e.g.*, paddy-husking, basketmaking, rope or net making, etc.

The scheme continued to work till by the end of December, 1943, almost all the Gruel Kitchens were replaced by work-houses. The total picture as it stood at the end of the year 1943-44 is reflected in the following table :—

Sub-divisions	Minimum No. opened	Total amount spent Rs.	Total No. of people in the houses
Sadar	17	80,508	3,126
Goalundo	27	1,47,494	2,977
Madaripur	57	1,34,154	18,355
Gopalgunj	4	6,888	857
Total	105	3,69,044	25,315

Children's Homes.—Homes were started for the accommodation of orphans and destitute children at various centres in the district. The first such home at Faridpur was started as early as 23rd August, 1943. In those homes provision was made for the nursing and rearing up of destitute children besides giving medical aid including vitamin food, etc., which, it was reported, often disappeared even before reaching the destination. The total number of such Homes was five at the middle of the year, and they formed the nucleus of the State Orphanage which was officially opened in August, 1944, by the then Governor of Bengal.

GS 1563

Medical Relief and F. R. E. Hospitals.—In the wake of the famine followed diseases and epidemic. Scarcity of food grain and consequent malnutrition gradually undermined the health of the people, particualrly of the landless labourers, and of the poorer section of the artisans and peasants, and there was a serious outbreak of malaria which took a heavy toll of life. To combat this epidemic, 4,079 lbs. of quinine and 1,220 lbs. of Cinchona were issued for free distribution and sale. In order to prevent black-marketing in quinine which was fetching fabulous prices at the time, the device of issuing it in the form of concentrated solution was adopted. There was " vehement opposition " from " interested " quarters, and there was much " internal sabotage " which the schemes had to face. Black-marketing could not be altogether prevented.

To provide further medical relief to the sick and the destitute, Famine Relief Emergency (F. R. E.) hospitals were started all over the district. The position as it stood at the end of the year is revealed through the following table :—

F. R. E. Hospitals

Sub-division	No. of Hospitals	Total Beds	200 Bedded	150 Bedded	100 Bedded	50 Bedded	20 Bedded
Sadar	15	620	1	..	1	2	11
Goalundo	18	590	..	..	..	5	12
Madaripur	40	1140	..	1	2	7	32
Gopalganj	15	470	..	..	1	5	12
Total	88	2820	1	1	4	19	67

The first F. R. E. Hospital was started on the 3rd August, 1943, at Sadar, and on the 15th September, 1943, in rural areas. The details of patients in F. R. E. Hospitals up to July, 1944, were as follows :—

Sub-division	Total Admitted	Total Discharged	Total Dead	Total Remaining
Sadar	9,968	8,573	746	476
Goalundo	7,206	6,451	332	477
Madaripur	15,917	13,963	899	995
Gopalganj	5,962	5,391	103	438
Total	39,053	34,378	2,080	2,386

Apart from F. R. E. Hospitals, twenty-two mobile medical units did useful work in rural areas in slightly checking the epidemic and other diseases. Satellite treatment centres were also opened with the assistance of the medical officers of the charitable dispensaries of the district for the treatment of Malaria cases. Certain other malaria centres were opened. But the arrangements fell far short of actual needs.

The Sample Survey and Relief as a whole.—The utter inadequacy of the relief given over a zone will be apparent if we examine the nature and the measure of *per capita* relief afforded to villagers of the 5 Sample Villages. The form

and the content of relief that reached the people of these villages as a whole were as follows :—

Blankets (free)	.. ..	19 pieces
Clothes (free)	.. ..	95 ,,
Agricultural Loan	.. ..	Rs. 7,338
Paddy loan	.. ..	,, 2,570 (calculated at Rs. 20 per md. of paddy)

This means that, clothes apart, *per capita* cash relief amounted to Rs. $3\frac{1}{3}$, taking the population of (the 592 families), January, 1943, into account. This is what actually the man in those areas received on the average during the year. This was help no doubt, but the help was in the shape of loans. It appears from the census taken by the author that any gratuitous monetary help was not forthcoming; at least, that happened to be the case, if the statement made by the people was to be believed. An indirect form of gratuitous help was, however, there in the shape of medical relief. Not that all the people could take advantage of the F. R. E. Hospitals; nor were these hospitals located within the easy reach of all and sundry. Let us, however, presume that such medical help did actually reach everybody in all the villages and that all the families surveyed were benefited by these hospitals, however, distantly located from their places of residence. Take Ishan-Gopalpur as a representative case, for it was in the midst of one of the villages surveyed. The total expenditure devoted to the F. R. E. Hospital there was found to be nearly Rs. 5,923-11-6. Ishan-Gopalpur Union which was served by this single hospital, consists of 13,050 persons. Given this population, the average *per capita* medical relief is measured by 7 as. 3 p. Assuming this to have been the expenses devoted to every person in other areas surveyed, we may conclude that in our Sample Villages, per head gratuitous relief together with loan-advances amounted to Rs. 3-12-7 approximately. It is to be remembered that this sum of Rs. 3-12-7 per head was spread over 12 months of the year during which the people suffered more or less acutely. Taking all-district figures of relief, the average *per capita* help is even less than Rs. 3-12-7; for, roughly, 51 lakhs were spent for a population as high as nearly 29 lakhs which means Re. 1-13-3 per head. Now, these figures are certainly not encouraging; it means that no real help was given; it cannot pass for any substantial, far less adequate, relief being rendered by the Government. Even if those people, who suffered less, be excluded, the average *per capita* help given does not look impressive. From all that has been said above, it appears, then, that both in respect of quality and quantity, the Government's famine relief measures stood self-condemned. They were neither timely, nor adequate; neither wholesome, nor well-managed.

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OFFENCES AGAINST THE SAFETY OF THE STATE

DURING THE REIGNS OF SHAH JAHAN AND AURANGZEB

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In Mughal India ruler was the state and crime against him meant crime against the state. We shall tackle this subject under the following sub-heads :—

1. High treason.
2. Treason-felony.
3. Disobedience of the king's orders.
4. Neglect of duty.
5. The infringement of the royal prerogative.
6. Riot in the king's realm.

High treason can take one of the following forms :—

(*a*) Compassing the death of the king, of the queen, or of the eldest son and heir.

(*b*) Levying war against the king in his realm.

(*c*) Adhering to the king's enemies in his realm, by giving them aid and comfort in the realm or elsewhere.

(*d*) Slaying the chancellor or the Treasurer or the king's Justices, when in their places doing their offices.

(*e*) Violating the king's consort, their eldest daughter unmarried, or the wife of their eldest son and heir.

In order to avoid confusion we shall do well by following the outlines suggested above, and basing our account of the two reigns on them. Our real difficulty is the paucity of material concerning certain parts of the crime. For that purpose we shall have, at some places, to take resort to conjecture in order to arrive at certain conclusions.

We do not come across any instance when an attempt on the lives of either Shah Jahan or Aurangzeb might have been made. Perhaps, the reason was that the Mughal rule was taken as an established fact even during the life-time of Akbar. And nothing could have come out of such a risky and futile undertaking. Akbar is considered by many as the real founder of the Mughal empire in India and his was an uphill task. The Afghans challenged his authority and considered him for over a long period as a usurper. If Akbar were killed there was the hope of an Afghan revival in India and the country would have remained completely unruffled. That is, perhaps, the cause of more than one attempt at Akbar's life during the early years of his reign. The offence was naturally considered as a serious one in which the culprit merited no consideration. No mercy could be contemplated for him. He was the most dangerous enemy of

the dynasty and the state. So he was either to sigh away the remaining days of his life in some fortress as a state-prisoner or he was forthwith despatched to 'hell.'[1] We can well conclude that if such a situation had arisen in the reigns of Akbar's successors they could have followed the same procedure with regard to the punishment to be meted but to the offenders. At one time Prince Shuja' had to be merciless towards Allahwardi Khan. This high officer advised the Prince, during the battle of Khajwa, to come down from his elephant. Manucci informs us that Shuja' realised, after the battle, that treason had been committed against him. He ordered Allahwardy Khan to be brought before him. Without uttering a single word the Prince deprived him of life by a spear-thrust by his own hand.[2]

Next, we take up the levying of war against the king. Hindu rajas, anxious to regain their freedom, would rise up in arms against the Mughal monarch. Their motive would not be the overthrowing of the reigning monarch; their anxiety would be to release themselves from all obligations to the central government. Their risings were taken by the government with all seriousness. Full preparations seemed necessary to nip the evil in the bud. Influential imperial generals would, sometimes, take up arms against the sovereign. Whole tribes, with no ruler of their own, would declare war against the Mughal monarch for one reason or another. Peasants would refuse to recognise the central government and cease to pay revenue and thus incur the wrath of the emperor.[3] Against all these large armies under the command of experienced military officers were sent.[4] The emperor would direct all his energies towards the suppression of these risings. Organised bands would at times fling down a gauntlet to the provincial authorities and disturb the peace of the localities by their unlawful activities. The levies under the command of the faujdars would be enough to control them.

The reign of ShahJahan was on the whole an era of peace and prosperity. Tendencies towards lneubordination came into display only occasionally. The beginning and the end of the reign, however, form exceptions. With Aurangzeb the case was different. Rebellions and disorders became the order of the day during the second half of his reign.[5] Even the first half was not all quiet. The period witnessed a number of risings. The inhabitants were the sorry sufferers from these revolts. The rebels, like the robbers, would bring ruin to them. They would lay waste the countryside and make the life of the people miserable. Roads would become unsafe and trade sustained a serious damage at their hands.[6]

Aurangzeb ordered that rebels were to be confined till penitence in case they were seized before taking up of any position. If they took up a position for fight

1 Akbarnama, II, 313; 509; Tabkat-i-Akbari, II, 275-76.
2 Manucci, I, 331.
3 *Ibid.*, II, 223-24; *Ibid.*, II, 319-20.
4 English Factories, 1634-36, 171-72; Aina-i-Gujrat, I, 132; *Ibid.*, 150; Elliot, VII, 68; Letters, No. CXI, 110-111; Masir-i-Alamgiri, 117; Manucci, II, 462; Riaz-ul-Salatin, 262-63; 264-65.
5 Manucci, III, 257.
6 *Ibid.*, I, 68; *Ibid.*, III, 257-58; Ovington, 114; Tavernier, I, 49; Aina-i-Gujrat, I, 185.

they were to be attacked and extirpated. All among them were to be slain mercilessly till their dispersion.[1]

The thought of the vast resources of the government and the futility of resistance would, sometimes, avert bloodshed. When Bhagirat Mal, along with his followers, unfurled the banner of revolt in the province of Malwa, the governor at once marched against him. The rebel leader was cowed into submission and he surrendered his fortress.[2]

As a rule the rebels would not surrender easily. In that case they came forth with all force at their command and offered a bold resistance. They would fight with the courage of despair and even inflict crushing defeats on the imperial forces. The government, due to their vast resources, were, almost at all times, bound to succeed in the end. But it was not before huge sacrifices in men and material were offered that they became sure of success. Sometimes the situation became precarious when the rebels came of Rajput and Pathan blood. Such rebellions would tax all the resources of the empire and seem to exhaust all the energies of the emperor. He would stand overawed by the gravity of the situation and summon up all his powers to show a bold face. At times these mighty foes seemed too strong for the Mughal generals. But in case arms alone failed to achieve the purpose, diplomacy and force worked together. When, however, ultimate success attended the arms of the imperial armies, they would throw their patience to the four winds and become furious. They would pour forth the vials of their wrath upon the defeated and give full reign to the brute in them. Death and destruction were all that could be expected from them on such occasions.[3]

Sometimes, the rebel leader offered resistance as long as he could. Then he saw no utility in persisting in his designs. The emperor would see nothing bad in ordering the cessation of hostilities against and extension of pardon to him.[4]

The rebels were sometimes chased and made prisoners. Their cases were tried by the governor (or other local officers). After proper enquiry into their cases they were committed to prison. The most notorious ones were to remain in prison throughout their life.[5]

Next, we take up the crime which was committed by extending help to the king's enemies in one way or another. The rebel princes, who managed to escape to Persia or to some other place, would not give up their design of effecting the conquest of India. They had got friends in certain nobles at the court and sundry rich merchants. Attempts to help these princes would continue. The only method was the remission of money to the land of their refuge. The discovery of such a plan would naturally infuriate the monarch. He could inflict an exemplary punishment if he could get at the culprit. But the latter, at times, would

[1] Aina-i-Gujrat, I, 168-69. *Cf.* Mughal Administration of J. N. Sarkar, 126.
[2] Elliot, VII, 36.
[3] English Factories, 1646-50, 58; *Ibid.*, 1655-60, 64-65; *Ibid.*, 1661-64, 70; Manucci, I, 68, 69; *Ibid.*, II, 167-68, 221-22; 223-24; 317-18; 319-20; *Ibid.*, III, 219; *Ibid.*, IV. 60; Elliot, VII, 141-42; 186; 294-96; *Ibid.*, 7; 47-50; 61; 105-6; Masir-i-Alamgiri, 55; 66; 76; 78; Ovington, 114; Letters of Aurangzeb, Pp. 23; 108-9.
[4] Manucci, I, 209-11.
[5] Aina-i-Gujrat, I, 183; Elliot, VII, 68.

shudder to think of the consequences and feel constrained to gulp a dose of poison down his throat. The poor fellow would think himself lucky if he could make an end of his life with his own hands.[1]

To allow the king's enemy passage through one's territory was no small a crime. Aurangzeb was not the sort of a man to blink over the fault of such a criminal. He would set a lesson for all by inflicting a terrible punishment on one. Champet Bundela was guilty of such a crime. He had given Aurangzeb, while up in arms against his father, consent to pass through his territory. Such a man could again shift sides at a convenient time and prove a fatal enemy. Aurangzeb, as was his wont, gave him to understand that his services really deserved a meritorious reward. The unhappy Bundela was taken in, and learnt, when it was too late, that his only reward was to experience the axe of the hangman.[2]

It was natural for Aurangzeb to become furious at the knowledge of the monstrous crime of Shah Nawaz Khan who had allowed Dara entry into Gujrat. He had, moreover, followed him to the battle-field of Deorai. One could easily divine his fate after the disastrous defeat of the unfortunate Prince. He was, at Aurangzeb's orders, cruelly pierced to death by repeated arrow-shots.[3]

The maintenance of correspondence with the enemy was a grave offence. A person accused of such a crime deserved a serious punishment.[4] With the illness of Shah Jahan the virtual power had passed into the hands of Dara Shikoh. Aurangzeb's supporters were over-vigilant and kept him constantly informed of the situation. This was more than Dara could put up with. Orders for their arrest were issued forthwith and carried into effect.[5]

Aurangzeb was upset to learn about the activities of Jaswant Singh on the eve of the Deorai battle. The latter was in the main responsible for it (the battle). His correspondence with Dara had resulted in luring the unhappy Prince over to his own doom. The Prince little knew that the coward would, unlike a true Rajput, flinch back, at a threat from the Mughal emperor, from his pledged word.[6]

Aurangzeb's reign was full of battles. The latter half was particularly an unbroken spell of continued warfare. The imperial generals would not always wish a speedy end of the campaigns. They stood to gain by their extension. They would communicate their intentions to the enemy who was prompt in reply. Constant endeavours were made to conceal the proceedings from the emperor.[7]

To desert the king and join the enemy was another serious crime. Unfortunate results, prejudicial to the interests of the monarch, could follow. In certain cases the culprit could reach beyond the clutches of the king and no question

1 English Factories, 1634-36, 259; Manucci, III, 270.
2 Manucci, I, 272.
3 Manucci, I, 344.
4 *Ibid.*, III, 271-72.
5 *Ibid.*, I, 255.
6 Masir-i-Alamgiri, 13.
7 Manucci, III, 270-72.

of his punishment arose.[1] It was so when Shadi, in command of the gate of the Qandhar fort, surrendered his charge and went over to the side of the Persian king. Shah Jahan was helpless and could not take any measures against him.[2] But Sultan Mohammad was less fortunate, and the stars were unfavourable for him. The stern monarch could not tolerate the sympathetic attitude of his son towards his uncle. The unlucky prince, who had married his uncle's daughter, could not grow a liking for his father-in-law and returned to join the imperial forces in Bengal. From there he was sent to the emperor who committed him to prison. Sultan Mohammad was not destined to move out until it was all over with him.[3] Statesmanship and political insight would exercise a restraint on the punitive spirit of the king. Aurangzeb could do nothing but feel disgusted at the cowardly act of Maharaja Jaswant Singh when the latter deserted the imperial side in the thick of the battle of Khajwa. The emperor ordered an expedition against him. Raja Jai Sing intervened; and the orders were withdrawn. Jaswant Singh's apologies calmed the impending storm.[4]

Enough material is not available about the fourth kind of high treason, *i.e.*, the killing of king's justices, etc., etc. Manucci relates the story of six Persian merchants who were taken into custody at Aurangzeb's orders. His intention in doing so was to gather some information about Shah Abbas. These ignorant merchants were entrusted to Abdul Karim, the theologian. Considerable pressure was put and torture was applied to extort the information from them. Suddenly one of them stepped forward and showed his willingness to confess the truth. He took hold of the theologian's sword in order to swear by it. All of a sudden, he leapt upon the quazi and gave him a mighty blow on the head. His murder caused an uproar in the court and the merchant succeeded in effecting escape in the general confusion.[5]

A similar incident is narrated by the author of the Masir-i-Alamgiri. Amir Khan, the governor of Kabul, put under arrest some Mughals who were suspected of espionage. Aurangzeb appointed I'timad Khan and Mulla Abdul Kavi to institute enquiries. The Khan sent for one of the culprits in order to cross-examine him in private. The fellow presented himself without any fetters on him. His servant, with the master's weapons, was standing outside. The

[1] Municci, IV, 60.

[2] Elliot, VII, 89-94.

[3] Bernier, I, 97-98; Manucci, I, 337-38; English Factories, 1655-69, 289; Elliot, VII, 249-51; Masir-i-Alamgiri, 17; 20; 22; Tavernier, I, 360-61; 367; Riaz-ul-Salatin, 216-17.

** اے سلطان محمد تقی (؟) باطم خود ساختہ جریدہ بملاقات آمد - وانواع مشفقت بزرگانہ از طرف خود دیدہ اقامت نمود - سلطان شجاع دختر خود را باز دواے او در آورد سلطان محمد - از طرف سلطان شجاع - با عساکر پادشاهي - که خان خانان و دلیر خان باشند - چند نوبت جنگها کرد . آخر چون مزاج سلطان شجاع را غافل و کم تدبیر یافت - باز مواجعت کرد - بلشکر پادشاهي ملحق شد - و از ان جامه شاه جهان آباد بملازمت پدر رفته محبوس گردید -

[4] Peter Mundy, II, 202-3.

[5] Manucci, II, 147.

alleged criminal went near his servant, took from him the sword, jumped, with a sudden rush, upon I'timad Khan, and stabbed him to heart.[1]

Lastly, we turn to the fifth kind of high treason. The Mughal emperors, we learn, did not favour the idea of giving the royal princesses in marriage.[2] They could not conceive of a greater insult than this. Popular stories about the illicit connections of the princesses gained circulation in the length and breadth of the country. The foreign travellers reproduced them in their own accounts out of sheer interest. It is, perhaps, difficult to ascertain the veracity of these popular stories. If they are true facts they throw an interesting light on this kind of treason against the king and the punishment incurred by it.

A youngman of not very exalted rank won the affection of Princess Jahanara. He used to visit her apartments with complete secrecy. Shah Jahan somehow got wind of the rumour and awaited impatiently the opportunity of catching the culprit on the spot. He succeeded one day when he visited his daughter at an unusual time. Finding no better choice of concealment the affrighted youth preferred the capacious cauldron used for the bath. The trick, however, did not escape the notice of the emperor. He felt concern about the seemingly indisposed health of his daughter and attributed the cause to the negligence of customary ablutions. Orders were at once given to kindle fire under the cauldron and he did not retire until it was all over with the unlucky victim.[3]

Yet another youngman, a Persian of high rank and distinguished merits, contracted an illicit attachment with the same princess. Shaista Khan was immensely enamoured of the young Persian. The said noble, as ill luck would have it, proposed to the emporer to unite the two in a marriage bond. The emperor was touched to the quick and resolved to nip the evil in the bud and to end the mischief forthwith. He effected this by offering a poisonous betel leaf to the ambitious soul.[4]

Similar stories gained currency regarding Roshan-ara Begum. All the accounts, however, agree that Aurangzeb did not mete out the same harsh treatment to the guilty persons as was practised by his father. Avoiding the details of the love episodes it would suffice to make a reference to the punishments. As soon as a youngman was brought to the royal presence an enquiry was made into his case either by the king himself or by the chief qazi. Sometimes, the youth was ordered to go out of the palace by the way he had entered. The angry guards would wreak vengeance by throwing the wretched fellow down on the floor only to incur the displeasure of the monarch. There is no mention of death punishment in any case.[5]

Treason-felony

The gravest of all crimes was treason-felony. It was an open challenge to the king, threatening his very life, aiming at the extinction of his dynasty

1 Masir-i-Alamgiri, 40.
2 Peter Mundy, II, 202-3.
3 Bernier, I, 12-13.
4 *Ibid.*, 13-14.
5 *Ibid.*, 148; Tavernier, I, 377; Manucci, II, 35.

CALCUTTA CENTRAL

and abolition of the government. The risings of the Hindu chieftains or the Muslim generals seemed as trifles when compared to treason-felony. It sought for decisions and did not aim at compromises. Either side must win or lose. The sponsors of such movements were usually the royal princes or those who pretended to be such. The Mughal royal princes were, usually all of them, the heads of different provinces. Vast resources at their disposal enabled them to risk such an undertaking. Almost all of them were past-masters in warfare as they had the opportunity, at one time or another, of leading armies and directing campaigns. The chances of success lay on the side of those who were the most versed in state-craft. The decision of the issue lay only in the final defeat or victory. There was no midway house.

The victim was to decide the punishment to be inflicted on his adversary, Aurangzeb, Shuja, and Murad were all guilty of the crime. The sole aim was the deposition of the ruling monarch, their own father. Dara knew well the penalty to award to the rebels in case he were victorious. But it happened otherwise; the goddess of success favoured Aurangzeb, the third son of ShahJahan. He had not given out his intention of mounting on the throne to any one before his actual success. But once he had become the monarch, any attempt to depose him might have been considered as treason-felony. All cases, however, received different kinds of treatment at his hands. None can say what charge he might have levied against Shuja'. This much is certain that he must have disabled him to make any effort at rebellion. Charge of treason-felony was not levied against Murad. Dara could have been accused of the crime but the wily monarch chose a better alternative.[1] The sons and grandsons of Dara also were not charged with the offence. But the punishment was slightly different. Either they were immediately done to death or were to waste away their lives in prisons, their senses completely destroyed by the constant administration of opium or dhatura.[2]

Prince Akbar's rebellion is an instance of treason-felony. A mightier blow than this could not have been administered to Aurangzeb. He stood in danger of his life and throne. The assistance to Akbar of the Rajputs had given the movement a new colouring. It was only the resourcefulness of the emperor and the blunders of Akbar that changed the scales. But for Akbar there could have been no peace in India. His very shadow was chased with the minutest care. Once in the hands of his father even the remotest hope of his life would have been extinguished. Excape to Persia alone saved him from a miserable fate.[3]

The revolt of the fictitious Shuja' affords still another example. The magic of the name and the hope of the reward secured him a good following. But he was no match for the Mughal emperor. He merited and was awarded capital punishment.[4]

[1] Tavernier, I, 328-29; Manucci, I, 252; English Factories, 1655-60, 123; Elliot, VII, 143; 214; 216; 178-19; Aina-i-Gujrat, I, 141.
[2] Manucci, I, 262; 381; Bernier, I, 120; Tavernier, I, 367.
[3] Orme, 101; Elliot, VII, 298-304; 308; 231.
[4] Manucci, II, 193-94; English Factories, 1665-67, 287.

Disobedience of the King's Orders

Disobedience to the king was punished according to the gravity of the crime. A despot cannot brook the slightest disregard of his commands. The existence of his authority depends to a large extent on his personality. Any indulgence to the insubordinate souls becomes an index of his weakness. The intensification of his weakness is nothing short of the ruin of the monarchy.

An English factory record of 1636 complains that though ShahJahan commanded the respect of all, his orders were disobeyed. A similar statement is made by Manucci. These statements might have been exceptions. Such chances could occur only when the facts were concealed from the emperor. The Italian himself waxes eloquent while holding high Shah Jahan's conception of justice.[1] Similar remarks regarding disobedience of Aurangzeb's orders are, perhaps, no exaggeration. The reference seems about the closing years of his reign when the emperor was himself feeling the truth of the statement. Disorder had become rife in the country and the emperor's voice seemed to be only a cry in the wilderness.[2]

There was no one punishment for the crime. Different cases were dealt with differently. In order to set an example to others capital punishment was considered the most appropriate. An eunuch, who was in charge of the king's betels, enjoyed the special confidence of Shah Jahan. The emperor warned him not to distribute the betel-leaves among the nobles. This fell on deaf ears and the eunuch displayed disregard of the imperial orders. Enraged at this the emperor one day ordered him to be beaten to death.[3]

Aurangzeb was even stricter than his father and things changed only towards the end of the reign. Instances proving this assertion have come down to us. The sarrafs of Delhi would not agree to the changes introduced by the emperor in the coinage. Persuading words were of no avail. They, however, at once changed their minds and stopped the protest when one of the oldest of these money-changers was orderd to be thrown down the bastion.[4]

The Hindus did not receive with applause the orders proclaiming the imposition of the jizya. They considered it an act of gross injustice and a curtailment of their economic independence. The Hindu inhabitants of the capital raised high the voice of protest. They assembled in shoals under the jharoka of the emperor and poured out their grievances. They made a vigorous appeal for the revocation of the edict, but to no purpose. A vast multitude of the Hindus thronged one Friday the road from the palace to the mosque where the emperor was going for prayers. The number multiplied increasingly and the emperor's procession came to a standstill. Aurangzeb did not believe in submission. Elephants were ordered against the mob. Quite a large number of the complainants were trodden to death. This was enough to calm down the others although they continued to assemble in large numbers for a number of days.[5]

[1] Manucci, I, 217; English Factories, 1634-36, 204.
[2] Manucci, III, 257; 260; Manucci, IV, 59; 100.
[3] Manucci, I, 201-2.
[4] *Ibid.*, II, 61.
[5] Elliot, VII, 296.

Considerable opposition was displayed by the Hindus outside of the capital. The situation was precarious when the government officials like the faujdars and muqqadams extended assistance to them. But Aurangzeb had not learnt to yield to the public feeling. His edict must be carried out at all costs. Orders were issued for the strict realisation of the jizya. Royal arms were to coerce the insubordinates into submission, and the kotwal was invested with the authority of punishing any one who resisted.[1]

Manucci gives an interesting account of the death of Sultan Mohammad. Aurangzeb had decided to set the Prince at liberty. But he would do so only after he had tested the allegiance of the Prince. He sent his son a melon, a portion of which he had tasted himself. The Prince would not eat the fruit unless he had cut it himself. He cared a rap for the fact that his own father had tasted it. On hearing that knives were not provided for the captives he flung the melon with all his force on the face of the servant. At this the emperor flew into a rage and ordered posion to be administered to the Prince.[2]

The same traveller narrates the story of three Hindu princes who had refused to accept the offer the emperor made to them. He made no demonstration of his displeasure in their presence, but gave secret orders for their execution.[3]

Sometimes a powerful general had the temerity to show opposition to the king's will. Orders were issued to the army to march against him. But the king was always prepared to revise his decision if the interests of the state required so. Najabat Khan's case is near at hand. He had rendered invaluable help to Aurangzeb, and naturally had pitched his hopes high. The emperor offered him a rank far less than the promised one. The Khan, through a messenger, was asked to accept the offer. On his refusal to do so the messenger got out of his way and spoke contemptuous words to the noble. One blow of the noble's sword sufficed to sever the messenger's head from his body. The emperor got enraged and decided to seriously punish the proud Pathan. But Shaista Khan dissuaded him from taking such a rash step against so powerful a noble as Najabat Khan was.[4]

Shamsher Khan was an army officer under Aurangzeb. He had a nephew who had joined the rebel Prince Akbar. The old Pathan must bear the responsibility for the youth, so argued the emperor. He was asked to produce the offender without delay. This was a task beyond the capacity of the Pathan and so he told the emperor bluntly. The latter was much disturbed by the reply. Shortly afterwards an order ran from him demanding the Pathan's sword. It was equivalent to death for him and so he refused to comply with the order. Nothing but the military force could bring him to his knees. The Pathan showed a bold resistance and paid back the imperialists in their own coins. He, however, could not do so for long. His only satisfaction could have been that he fell only after having done considerable damage to the royal forces.[5]

1 Elliot, 310.
2 Manucci, II, 194-95.
3 *Ibid.*, II, 22.
4 Manucci, II, 23-24.
5 *Ibid.*, IV, 60.

Aurangzeb had ordered the abolition of certain cesses. His command does not seem to have been taken seriously. Complaints would pour in against the customs-officers who showed no compunction in the realisation of the forbidden taxes. The English merchants were no exception although they set up a huge cry whenever they were compelled to part with money as rahdari or other customs. Even the faujdars disregarded the royal farmans.[1] When such reports reached the royal ears, the offenders were punished with diminution of mansab. Soon afterwards, however, the officers, by some means, got their mansabs restored to their original amount and took again to unlawful means.[2]

Prince Murad Baksh earned this punishment when he returned from the Balkh campaign without permission.[3] The guard qazi who refused to crown Aurangzeb, while Shah Jahan was still alive, was dismissed from his post.[4] An officer got the orders of dismissal when he refused to accept the faujdari of a certain place.[5]

Sometimes only a minor punishment would suffice and even pardon was granted. The head eunuch who was required to allow the lover of Roshanara to go out by climbing over the wall, threw him from the top of it and killed him. The emperor dismissed him for a few days only.[6]

Aurangzeb learnt that Shah Alam, through the ill-advice of his flatterers, had become imbued with the spirit of insubordination. Pardon, however, was granted when the Prince tendered apology.[7]

The neglect of duty

A person charged with the offence of the neglect of duty was punished n various ways. Whenever a charge was brought against any man, might he be a soldier or a prince, no escape from punishment was possible. The punishment ranged between confinement and death. The most common method of awarding it was degradation in rank or dismissal from post.

In 1643, it was brought to Shah Jahan's notice that the Prince Aurangzeb had determined to retire from the wordly affairs and pass his days in seclusion. The emperor absolutely disapproved of the idea. The Prince was punished with the loss of his mansab and jagir and dismissal from the office of the viceroyalty of the Deccan.[8]

If a governor failed to keep order in his province and was not competent in managing the affairs of government he was punished for the same. Shah Jahan dismissed Nawab A'azam Khan, the governor of Bengal, when the latter proved an utter failure in the province against the attacks of the invaders from Assam.[9]

1 English Factories, 1651-54, 10-11; Manucci, II, 380; Tavernier, 1; 10; Elliot, VII 247-48.
2 Elliot, VII, 247-48.
3 *Ibid.*, 70-71.
4 Tavernier, I, 355-56.
5 Masir-i-Alamgiri, 89.
6 Manucci, II, 35.
7 Elliot, VII, 135.
8 Elliot, VII, 69.
9 Riaz-ul-Salatin, 207-8.

An enemy Maratha commander plundered some merchants on the highway of Surat, at a place some eighty miles from Ahmadabad. The matter was brought to the notice of Prince A'azam, the governor of the province. He refused to have any thing to do with it as it had occurred within the jurisdiction of Amanat Khan, the collector and faujdar of Surat. The emperor, when he came to know of this, felt exasperated. The Prince was degraded in his rank and his agents were forced to compensate the loss incurred by the merchants.[1]

Prince Bedar Bakht was entrusted with the command of reducing the fort of Sinsani, belonging to Raja Ram Jat. The length of the campaign exhausted his patience. He sent a verbal message to the said chieftain asking to give him his brother's daughter and himself go out of the fort. The knowledge of the matter annoyed Aurangzeb who punished the Prince with the reduction of 'the jagir of his rank (mansab) by one-half.'[2]

Munaram Khan was accused of negligence in his duty. He was degraded in his post. Similar treatment was meted out to another officer.[3]

A charge was levied against Ibrahim Khan that he made great delay in executing orders. The emperor at once issued a decree for the deduction of a thousand horse from the number of his followers.[4]

In the beginning of the reign when Aurnagzeb left Burhanpur for Delhi the gunners had left some thirty sacks of gun-powder in a cellar of the citadel. It remained there till 1681 when one day it burst, blew off the roof and burnt several men. The officials, who were answerable for this, were censured for the neglect of duty and some of them were degraded in their ranks.[5]

Kumar Ram Singh was suspected of allowing Shivaji to escape. He was punished with the diminution of mansab.[6]

We learn on the authority of Manucci that whenever a commander fled from the battle-field and failed to do his duty a severe punishment was awarded to him. He could be put to disgrace through his wives and daughters. The latter would be called to come to the court and rats were placed in their trousers.[7]

We learn from Orme that the 'governor' of Surat who held the charge of the fort during the second raid of Shivaji was suspected of connivance. Aurangzeb got rid of him by administering poison to him.[8]

Shaista Khan who, during his governorship of the Deccan, had pocketed disgrace at the hands of Shivaji, was transferred to Bengal.[9]

If the muqqadams or 'chowdries' failed to collect the revenue-demand they were taken into custody.[10]

1 Anecdotes of Aurangzeb, 68.
2 Anecdotes of Aurangzeb, 74.
3 Letters of Aurangzeb, No. XIC, 108-9.
4 *Ibid.*, No. CXIX, 119.
5 Elliot, VII, 310.
6 Masir-i-Alamgiri, 39.
7 Manucci, I, 198.
8 Orme, 25.
9 Masir-i-Alamgiri, 31.
10 Peter Mundy, II, 183.

The Infringement of the Royal Prerogative

The infringement of royal prerogative was also considered an offence. The charge of the commission of the crime would usually be levied against the governors of the provinces who seemed anxious to play the king. An offender found it difficult to escape the punishment if his guilt was brought to the king's notice.[1] He could be punished by degradation in his rank. Sometimes only censure would do.

Hunting of lion was a special royal prerogative,[2] and so was the wearing of 'kittisal or umbrella.'[3] None could violate these privileges without meriting punishment.

It was reported to Aurangzeb that Prince Mu'azzam, while holding court, had ordered four kettle-drums to be beaten. The emperor was naturally annoyed at this violation of the royal prerogative. Nothing beyond a letter of censure was, however, addressed to the Prince.[4] Again, he was accused of ordering an elephant-fight. He was reprimanded for this.[5] Similarly, rebuke was administered to Ibrahim Khan, the governor of Ahmadabad. He was charged with the offence of going to the Jama Mosque riding in a palki which was only a royal privilege.[6]

The emperor learnt that Prince Bahadur Shah used to sit, while holding court, on a platform raised one yard above the ground. Two mace-bearers were sent to force him to come down from his seat in open court and to pull down the platform.[7]

Another report about the same Prince reached the royal ears from the province of Afghanistan. He used to set up, during the performance of traditional prayers in the Jama Mosque, canvas screens. The emperor ordered enquiries into the matter. He declared that if the enquiries confirmed the report, the Prince was to be dismissed from the governorship of the province and sent to the royal presence.[8]

When Mandelslo was at Ahmedabad a new kind of cloth, which was a mixture of silk and cotton interwoven with flowers of gold, was being manufactured there. None was allowed to use it, as it was reserved for the special use of the emperor.[9]

To award capital punishment was another special royal prerogative. In case the offender was at a distance the crime was thoroughly determined before the pronouncement[10] of punishment.

Riot in the King's realm

Lastly, we come to riot. Riot, as now, was considered an offence against the safety of the state, and the offenders deserved punishment. The following

1 *Cf.* Mughal Administration of Sarkar : Pp. 131-145, for a description of the prerogatives.
2 Bernier, II, 115.
3 Ovington, 185-86.
4 Anecdotes, 58.
5 Anecdotes, 59-60.
6 *Ibid.*, 123-24.
7 *Ibid.*, 60.
8 *Ibid.*, 58-59.
9 Mandelslo, 26-27.
10 Ovington, 138.

cases would throw ample light on the nature and punishment of the crime in the India of Aurangzeb.

The failure of rains in 1092 A.H. caused a terrible famine in Gujrat. The heart-rending cries of the starving population rose up to heavens but received no response. Starvation stood in its naked form and all looked askance. Mohammad Amin Khan was the governor of the province. He seemed not to have been moved by the appalling condition of the populace of Gujrat. The latter themselves held testimony to his indifference on the 'Id festival, when the governor was on his way back to palace after the performance of prayers in the mosque. The usual pomp and show attending the procession touched them to the quick. Their only concern was, however, food and this they demanded from the head of the province. Their entreaties and cries seemed to have sunk into nothingness as they evoked no compassion in the heart of the unfeeling lord. On moved the procession, and, with it, louder became the clamour. Still there was no response. Signs of uneasiness became manifest among the crowd. Spark to the magazine was applied by one Abu-Bakr. He excited the passions of the mob who burst open into a fury and launched an unmeasured attack on the procession. The soldiers put forward a brave defence but the foresight of the governor prevented them from committing excesses. He himself managed to reach the palace unhurt.

The emperor took offence at the news of the incident and issued orders for the execution of the offenders. Mohammad Amin Khan took resort to wisdom. He picked up only Abu Bakr and treacherously made him swallow poison.[1]

After four years a similar famine visited Gujrat again. This time Sheikh Muhi-ud-Din, the Sadr, was destined to become a prey to the passions of the mob. While returning from the Jama Mosque his 'palki' was attacked and torn to pieces by the hungry crowd. It was with considerable difficulty that the Sheikh managed to reach home without any serious injury. He nursed a grudge against Khwaja Abdulla, the qazi of the city. He could not think of a better opportunity than this of feeding fat on it. Accordingly he sent a report to the emperor and levelled the whole blame on the Khwaja. But the qazi proved more than a match for his adversary and won the emperor to his side.[2]

[1] Aina-i-Gujrat, I, 181-82. [2] *Ibid.*, I, 186.

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PREPAREDNESS: A NATIONAL NECESSITY

G. M. JADHAV

Baroda

I

I hope many Indians will read the essay " Preparedness A National Necessity " by Colonel E. C. V. Foucar. This is the winning essay in the 1945 Gold Medal Competition conducted by the United Service Institution of India, Simla. The subject for the essay was :

" *During the present war there have been certain limiting factors to the expansion of the armed forces of India as regards personnel, equipment and armaments. Consider in relation to any one, or all three services, in what manner they could in future best meet their peacetime commitments within the probable limitations of post-war finance, and at the same time form a sounder basis for expansion if the need should occur.*"

Col. Foucar's essay is published in *The Journal of the United Service Institution of India*, January, 1946. I would suggest that this essay and similar good articles be reprinted for the use of college students and also the general public. In total war every man, woman and child is responsible for the defence of the country concerned.

" The only sure future basis upon which a country can build is undoubtedly that of universal service, although man-power alone is of little value. Sufficient arms and all the complex equipment of war, the means to ensure their continued production, men trained in their use, are essential requirements.....For reasons unnecessary to detail, compulsory service cannot be considered for India. Her defence forces must be made up of volunteers. She faces the future, therefore, under an initial handicap demanding most careful planning if the best use is to be made of the material available. With the many valuable lessons of the last few years as a guide there is no reason why India should not effectively develop her forces within the limitations imposed by finance and an adherence to the voluntary system. Although this paper discusses the future needs of the Indian Army, it should be remembered that much of the ground covered is common to the R.I.N. and the R.I.A.F."

I quote these lines from Col. Foucar's essay. I do not understand why compulsory service cannot be considered for India. It is the duty of every Indian to learn to defend India. Every Indian is a born defender of India. Every Indian boy and girl must be taught from early childhood the value and importance of good citizetnhip. Some Indians will become soldiers, some sailors, some airmen and others will take up the various professions. All Indians will know how to defend India. We hear so much about the fundamental rights of the people. Then why not have also the fundamental duties of the people. The example of the I.N.A. is a noble example.

The population of the U.S.A. is 135,000,000. In America they had to introduce compulsory military service. It is said that about 13,000,000 Americans were serving in the defence forces. That the Americans neglected the defence of America from 1918 to 1940 is a mistake for which they have paid dearly. Many Americans are warning their Government that a similar mistake may not be repeated after World War II.

The population of India is 400,000,000. Military service should be made compulsory and the most suitable boys and girls should be given the proper kind of training. These boys and girls should be selected from all parts of India. Young men and women (all Indians) should also be selected from all parts of India for the defence of India. In America they Americanise the whole population. In India we must Indianise the defence forces as well as all the professions. We should take help and advice from America, Britain and other countries. Most careful planning will be required. I said and wrote all this as long ago as 1914. Had I been in charge of the defence of India even from 1930, the Japanese would never have come anywhere near Malaya, let alone Burma and India. But that is a different story. Why Japan was allowed to do what she did is a separate chapter. It is necessary to understand the close connection between military affairs and political affairs. Since 1870 the Japanese were encouraged to create a strong army and navy. During 1914-18 we heard about the brave Japs.

II

" In 1939, save for a small force of External Defence Troops, the Indian Army was not intended for employment outside India. The localisation of its role dated back many years, and with the wisdom of this policy we are not now concerned. However, it did have certain very definite results. No detailed plan for the systematic expansion of the army to its fullest possible extent in an emergency had been worked out and adopted between the end of the first Great War and 1939. Since Imperial policy did not take into account the use of India's man-power in time of need, such a plan was presumably considered unnecessary. Even the valuable experience of expansion gained by India in 1914-18 had vanished into the limbo of forgotten things. Did any record of it exist? At all events, no use of this experience was made from 1940 onwards." (Col. Foucar).

I make no comment. I hope Indians will read this essay. Whose fault is it that India was unable to maintain a modern army from her own resources and that her industries could not produce much of what was demanded.

" Finally, there were the people of India, the vast mass of them illiterate and entirely ignorant of twentieth century progress. Many of these men were quite unfit for the ranks of an army or skilled labour; others could possibly be employed, but only after prolonged training." (Col. Foucar).

Whose fault was it that the vast mass of the people of India were illiterate? Look at what Russia has done for her people since 1917. It is possible to educate the people of India. The problem is big and it can be solved. That it was not solved before 1939 is not the fault of the people of India. Since 1914 I have been

saying that national defence alone is not enough. International defence, united defence, combined defence.....this is important. People learn by experience. It is hoped that the lessons of World War II will not be forgotten. Indians can do many things for the defence of India. Indians will co-operate in national as well as international defence problems.

III

" It has been customary to refer to India's vast resources of man-power; yet this is a most misleading statement when the requirements of a modern army are concerned. For such requirements India's reserves are strictly limited, a fact which emerged at a very early stage in the war. In 1939 India was in a poor state of industrialisation and, apart from those directly employed, there were comparatively few men capable of being trained in the handling of modern machinery and mechanically propelled vehicles. From the intellectually undeveloped masses could be obtained no artificers, M. T. drivers or others necessary for the operation of complex weapons or equipment of war. They could not provide the material from which skilled workers could be made for the numerous new factories and workshops that had come into being to assist the war effort.' (Col. Foucar).

I have heard reports that Indians did good work inspite of neglected education. If Indians had received the training given to Russians since 1917, I am sure things would have improved considerably. In America there are skilled workers because there are industries and opportunities. Indians could have developed many industries long ago if they had been allowed to do so. Who is responsible for the ruin of Indian industries ?

" Turning now to the question of arms and equipment, it is evident that in 1939 and the succeeding years India was in a peculiarly helpless position. Dependent on supplies from overseas, she was compelled in the earlier phases of the war to go without the weapons and vehicles for her growing army." (Col. Foucar).

I have believed in and worked for sincere co-operation between India, Britain and other countries. From the mistakes of the past we must learn lessons for the future. This is the best way of dealing with the future problems that face India and other countries.

IV

The essay " India's Watchword—Readiness " by Major General S. F. Irwin, C.B.E., is published in *the Journal of the United Service Institution of India*, Simla, April 1946. This paper, submitted for the 1945 Gold-Medal Essay Competition, was considered to be of such high standard that the Judges recommended that it should be published in the Journal. It was written before the end of the war in Europe. I hope many Indians will study Major General Irwin's essay also. I will give a few quotations from the essay. But it is necessary to study the paper as a whole.

The lack of leaders, An illiterate population, The lack of tradesmen and arti-

ficers, The lack of material and shipping, Defence, Basic problems of the defence, Problems peculiar to India's defence, Principles and methods of expansion, Methods of expansion, Essential components of a fighting force, Components for all services, The men; Morale Communications, Components for an army, Components for a navy, Components for an air force, Integration of the services; The cost of fighting services.....these are the headings under which Major General Irwin has written his essay of fourteen pages.

Many British officers write that Indians cannot become good leaders. Look at the system of education. It is a wonder that India has produced so many leaders inspite of the fact that there were not the same facilities in India which are available in Britain.

" There was no lack of young Indians who were full of learning, for a large number of universities had been turning them out for a hundred years, but what these graduates had not acquired was that initiative, character, and power of leadership which would have justified their being trusted with the lives of their own illiterate countrymen."

There are Cadet Corps in the Public Schools and Secondary Schools in Britain. School boys are given training which develops all the good qualities required for leadership. In how many secondary schools in India were there Cadet Corps before 1939? In how many secondary schools in India are there going to be cadet corps after 1945? Is there any propaganda to make the school boys and girls and college students and young men and women in general take interset in military training, military studies, national and international affairs?

I place before the people the example of the I.N.A. This example shows what Indians can do. Had Indians been left alone even since 1920 to manage their own affairs, they would have done everything for the defence of India, trade, commerce, industries, shipping, leadership etc.

We know there are difficulties in the way. But it is by doing things that we learn to do them.

VI

I draw the attention of the readers to " India's Strategical Future " by Auspex (Lt. General Sir Francis Tuker). The article was published in *the Journal of the United Service Institution of India*, Simla, in April 1945. I published the article in Military Studies in July 1945.

" This war has extended considerably the strategical frontiers of India, and it has clearly shown to my mind that in the East, India is the great axis about which the rim of any future war will be revolving. That rim is from New Zealand through the Carolines, the north coast of the Philippines, Hainan, the northern boundary of French Indo-China, Northern Burma, North India, the Hindu Kush, the western Frontier of India or the Elburz Mountains of Persia, Northern Iraq, Syria, Cyprus, and the western Desert of Egypt. Ceylone is the hub.

" I place the western limits of India's strategical interest as far out as Egypt and Cyprus because from there air power can cover the open sea and the open

deserts protecting Egypt, and thus hold the outposts of the approaches to East Africa and the Persian Gulf from the west, thereby preventing the establishment of air power from the west and north-west upon the landmasses of Iraq, Arabia and East Africa."

The article of 18 pages was written in December, 1944. I hope many Indians will read the article. " Auspex " has written many articles. I have heard that these articles will be published in book form. I hope so.

In *Military Studies* No. 11, June, 1943, I published " Officers' Training in the Post-war Army " by Auspex. I did not know who Auspex was. I sent a copy of *Military Studies* No. 11 to Auspex care of the Secretary, United Service Institution of India, Simla. In course of time I received a letter from Auspex somewhere in Africa. In course of time I knew it was Major General F. S. Tuker. I published " How to Plan and How to Order," " The Preparation of Infantry for Battle " by Major Geneneral F. S. Tuker. The preparation of Infantry for Battle was reprinted from *The Army Quarterly* with the permission of the Editor and the writer. I have thanked the Editor and also Auspex.

I have published *Military Studies* since July, 1942 to July, 1944 with the help of friends. Then from November, 1944 to October, 1945 with the help of J. K. Industries, Cawnpore. I have thanked Sir Padampat Sighania for his patronage. I hope Sir Padampat will continue his patronage of Military Studies.

VII

I am writing this article in May, 1948. Many important changes are taking place in the history of India and Britain. The British Government are making an effort to hand over the government and defence of India to Indians. This is a great step forward. While I listened to the broadcast by Lord Pethick-Lawrence on May 16 and that by Lord Wavell and General Sir Claude Auchinleck on May 17, 1946, I remembered *Poetry and Truth* : The wishes of youth are garnered in age.

" Our wishes are presentiments of the capabilities which lie within us, and harbingers of that which we shall be in a position to perform. Whatever we are able and would like to do, presents itself to our imagination, as lying without us and in the future ; we feel a longing after that which we already possess in secret. Thus our eager grasp into the future converts a possibility into the realisation of our dreams." (*Poetry and Truth*, Goethe).

Since many years it is my hope, and I am sure the hope of many people in India and Britain, that in India there should be a strong Union Government (Central Government) in charge of Foreign Affairs, Defence, Communications, Currency, Customs, Tariff and allied subjects ; that the provinces should have full autonomy in all other subjects ; that the Indian states should also have autonomy in all other subjects ; that the smaller states should be grouped together and become parts of provinces. The Hindus, Muslims, Parsis, Jains and other Indians can live in peace. I had seen leaders from different provinces and states at my uncle's house at Baroda. Hindus, Parsis, Muslims, Jains,

Christians and others.....they used to come and we used to hear their talk about united India. This takes me back to the year 1900. Arabindo Ghosh and his family lived with my uncle. Romesh Chandra Dutt and other great men were constantly coming to see my uncle. All this I remember till 1909 when I was sent to the Manchester Grammar School.

I also remember that boys were taken to the police station and flogged for shouting "Shivaji Maharajki Jaya." Things had changed considerably since 1905. In 1945 we were hearing the broadcast I have already mentioned. I am sure the British Government are in earnest, so are the members of the Cabinet Mission, Lord Wavell and Sir Claude Auchinleck.

"Preparedess A National Necessity" this is the title of this article. The kind of defence forces we have in India will depend on the Union Government and provincial governments and the position of the Indian states in India. It is to be hoped that Foreign Affairs, Defence, Communications, Currency, Customs, Tariff and allied subjects will be in charge of the Union Government. There must be a Union Department for Law and Justice. Great men are giving their thought to this subject of Interim Government, Constituent Assembly, etc. The whole problem can be solved. The Union Government must be very strong.

VIII

"The ideas which go to form a nation, as opposed to a mere croud of human animals, have usually been accepted under the pressure of a common tribulation, and under a common necessity of resistence to external force. The idea of England was beaten into the Heptarchy by Danish and Norman conquerors; the idea of France was forced upon competing Franks, Goths, and Romans by the Huns at Chalon, and in the Hundred Years War with England; the idea of Christendom was born of the Roman persecutions, and natured by the Crusades; the idea of the United States was accepted, and local colonial patriotism sunk, only in the long War of Independence; the idea of the German Empire was reluctantly adopted in South Germany only after a struggle with France in comradeship with North Germany." ("The Geographical Pivot of History" by Mackinder, 1904).

Mackinder read his paper on "The Geographical Pivot of History" at the Royal Geographical Society on January 25, 1904. I read the paper in the Free Reference Library, Manchester in 1910. The lines which I have quoted above I had quoted in one of my letters to my uncle at Baroda. I had made my own comments on this passage and also on other parts of "The Geographical Pivot of History." I hoped in 1910 and I still hope in 1946 that the miserable war history of European nations will not be repeated in India.

There were separate sovereign states in India. Under British rule a strong Central Government has been established. Foreign Affairs, Defence, Communications, Currency, Customs, Tariff and allied subjects are Central Subjects. A number of subjects are provincial subjects. It is difficult to understand why

the Union Government (Central Government) should be weakened now as suggested in the Cabinet Mission award. Many thoughtful Indians have already pointed out why the Union Government should be strong. Nature has made India one and united. There is no need for men to divide India and create trouble for generations not yet born.

" No firm decision as to the size and composition of the future Navy, Army and Air Force of India has yet been taken. Our plans are, however, well advanced, and we have at least reached the stage when we can put down outline proposals fairly definitely.

" It should not be necessary for me to tell you that these proposals are primarily governed by financial possibilities. India is not yet a rich country, whatever she may become in the future, and the money available for the upkeep of her armed forces in peace is certain to be strictly limited for many years to come. It is no use thinking, therefore, that we shall be able to keep up large navies, armies and air forces. What we have to do is to ensure that though our forces may be small, they shall be of the highest efficiency and thoroughly equipped according to the most modern standards, and that they shall be capable of rapid expansion in emergency not as mass levies, untrained and ill-equipped conscripts, but as efficient and balanced forces fully armed and, most important of all, properly officered." (The Future of India's Armed Forces by H. E. General Sir Claude Auchinleck, in an address delivered on November 1, 1945 to officers at the Staff College, Quetta. Published in *The Journal of the United Service Institution of India*, Simla, January, 1946.)

This is a thoughtful article. If I had the means I would have such articles reprinted for study by our college professors and students and the general public also. We are told again and again that India is a poor country. It is not for me to point out who has made India a poor country and what happened to the great wealth of India.

What is money ? Who creates money ? Where is the money to come from ?

" Where would the new money come from ? First of all, *do you know where money comes from today*—where it starts and who makes it ? After all, money does not *begin* as wages. Many people think that at the present time all our money is made and issued by the State : and so some is—but very little—perhaps 2% (two per cent).

" Money consists not only of minted coins and printed notes, but also of people's balances at the banks. Bank balances are really sums owned by the banks to people who have placed money with them. They are in every real sense of the word " Money," and people draw no hard and fast distinction between what they have in their pockets and what they have "in the bank." Most money is in the form of bank balances. How has this come about ?"

Those who are interested will read " What is Social Credit " published by The Social Credit Co-ordinating Committee, Gordon House, Carrington Street, Nottingham, England. I have quoted two paragraphs from the pamphlet. I quote again from the same pamphlet, page 6.

"Between September, 1939 and December, 1944 over 2,750,000,000 was CREATED in this way—every penny of this resulted from new debt to the banks. *There is, then, no difficulty about creating new money.*

"Social Creditors do not think it right that new money should come into being only when Governments or industry or people become more indebted to the banks. They hold that it is the right and duty of the State (through the National Credit Office) to make and issue, on behalf of the people, all the new money which from time to time becomes necessary."

Thoughtful men and women have written much about the way money should be created and used for the general welfare of mankind as a whole. It is expected that some day the world will see a monetary reform which will enable people to solve many national and international problems.

IX

"In India today we have many races, castes and creeds, and the divisions between these are acute. I hope that time may heal these differences, so that India may come to fill her proper place in the World. However, I am not concerned today with politics, but with the future of the Armed Forces. The Indian Army is an old established Service, and in it, for many years past, it has never allowed considerations of religion or politics to interfere with its solidarity or efficiency. In all the welter of conflicting ideas and prejudices, it has remained steadfast in its loyalty to itself as a Service and to the State. This is no mean achievement. We have now reached a critical stage in its history." (The Future of India's Armed Forces by General Sir Claude Auchinleck.)

There is always a close connection between the defence forces and political and social affairs. Defence forces do not and cannot exist in a vacuum. The defence forces must be organised on a national basis and must be loyal to India.

In this connection we must remember the example of America.

"The 135,000,000 Americans who inhabit and develop the land do not come from one ancestral origin, but from a great diversity of nationalities and cultures." (*Meet the U.S.A.* published by Institute of International Education, 2 West 45th St., New York 19 N.Y., November 1, 1945).

"*Meet the U.S.A.* is an interesting bulletin published by the Institute of International Education. International education will lead to international understanding and international defence organisation. The defence forces of America and Britain should create a common language for the three Services. In India also we must create a common language for the defence forces. I make an appeal to the Indian Universities to take more interest in *Military Studies*. Preparedness is a national as well as an international necessity. The Institute of International Education is an accomplished fact. I hope some day the Institute of Geopolitics (humane geopolitics) will also become an accomplished fact.

X

" If scientific men had from the first been made responsible to the community and its duly constituted lawful government, which for long has not been its real government, for the social use of discovery and invention, the history of the last 100 years would have been the exact opposite of what has happened. That does not mean necessarily that, as constituted today, scientific organisations are at all fitted for such responsibilities." (*The Tomic Era* by Prof. F. Soddy.)

I feel that the nations will see the futility of war and that international defence organisations will be able to settle disputes among different nations. Such a hope is not unreasonable. The 1914-18 war and again the 1939-45 war should induce the nations to study the causes of war. It deos not help us to lay the blame on any particular nation; party or group of individuals. We must research in a scientific manner into the political, economic, social and religious factors in all parts of the world, past and present. The system of national sovereign states in Europe and other parts of the world must give away to an international organisation having the support and confidence of all the world.

Look at a map of Europe and India on the same scale. India is as big as Europe. Remember how many nations there are in Europe. What would happen if we had many sovereign states in India ? The sad and miserable history of Europe would be repeated in India.

" The world is my country and to do good is my religion." Why not organise education in every country on this basis. The new moral outlook will give the people of the world a noble ideal to work for. If it is possible to spend billions of dollars and pounds and rupees on war, why not spend similar amounts on international education and international goodwill and understanding. International trade policy, international air policy, international defence policy..... this is the way to international understanding and world peace.

A RECIPE FOR THE CURE OF HUMAN ILLS

P. K. Banerji

1

Cheer up, cheer up, never, ne'er say die,
An iron will removes a mountain high;
A will to do or die without a sigh
Brings you to that you yearn for, very nigh.

2

Cheer up, cheer up, never, ne'er say die,
A will to act, to sorrow gives the lie;
Out of despair in vain why you do sigh,
A will to do or die brings Heav'n so nigh.

3

Make life a budding rose of summer morn,
Though you can't free it from its spiny thorn;
A will to do or die without a sigh
Brings you to that you yearn for, very nigh.

4

If act you'll, as you please, with faith in will,
Your fears you can calm absolutely still;
Heed not him, care not him, in your strife
Who bars your way that leads to goal of life.

5

Look forward, think cool, do your duty well,
Duty done with joy your heart will swell;
Devoir bids black sorrow au-revoir,
It's sweet in daily life of peace and war.

6

Laugh and quaff, be merry, when off duty,
Sing and dance to feel that life's all beauty;
When there's a will to seize what you may please,
Pleasure's e'er at home with all, all these;

7

Love, let lips to lips and breast to breast
In love's own loving way be gently press'd;
Drink deep o' the cup of love's ambrosial wine
And feel in heart that love is will divine.

8

But let not giddy passions make you blind,
Lest they for e'er enslave your soul and mind;
Let a potent will your heart do sway,
That will not let your mind to go astray.

9

To will 's sublime, to will is joy and life,
Just bring its force to bear on every strife;
Will is straight, it brooks no curb of odds,
Will 's th' essence of success, the strength o' the gods.

—

ALL-INDIA CULTURAL UNITY CONFERENCE

PRESIDENTIAL ADDRESS *

By

S. Wajid Ali, B.A. (Cantab)., Barrister-at-Law

When God created the material world with its wealth of minerals, rocks, lakes, seas and rivers He felt the need of animate beings to utilize His rich creation for their happiness and joy, for like us humble mortals He also wanted to make others happy and in their happiness find His own joy. So the plants and animals came into existence. They drew sustenance and joy from life and their joy made the Creator happy. But He was not satisfied, He not only wanted happy beings but also felt the need for beings who would give expression to their happiness in measured language, who would pray into the secret thoughts of His mighty heart and who would furthermore be inspired by His creative activity into creative activities of their own. In other words, the mighty Creator longed to have children of His own made after His own image. So man was born into the universe. Of this tribe of man the poet was the most God-like, most intimate with the thoughts of the Almighty, most conversant with the inner workings of His mind. The poet is as old as the race of man, and in every generation the human child begins his life as a babbling poet, thereby renewing the pledge his ancestor made to the Creator when he was kneaded out of common clay and the Creator breathed into him a part of His non-material being of His all pervading and yet impalpable essence.

The great Creator kneaded man out of common clay and breathed into it of His own divine spirit-man, therefore, man has in him of the common clay and also of the eternal spirit of the ever living God. His life is therefore contradictory and his history is full of contradictions. The divine element in him urges him to go forward towards light and the material element in him wants to keep him chained to darkness. Man's history is the conflict of these two contradictory characters in him. The poet or the man of letters as the representative man partakes of both characters and consequently we get contradictory and conflicting messages from him. Some time he speaks for light, and some times for darkness, and some times for both.

When God breathed His divine spirit into the clay mould of man, matter heaved and receiving the gift of speech to pronounce its protest said to the Creator : you created me without consciousness to follow blindly your laws, and meekly I did obey them. Then a whim seized you, and you wanted to see matter moving contrary to its own laws. To satisfy your fancy you created life. Plants and

* Presidential Address delivered by S. Wajid Ali, Esq., B.A. (Cantab.), Barrister-at-Law, before the 6th session of the All-India Cultural Unity Conference at the University Law College Library Hall, Calcutta.

animals were born. I did not think it worth my while to protest, for broadly speaking they followed laws of matter, and after a short fitful existence, sunk back to the universe of matter. You were not satisfied. Another whim seized you. You wanted to generate your own offsprings and to give them complete control over the material universe. You planned to endow them with your knowledge and wisdom, with your sense of beauty and harmony, your love of justice and your mercy—you wanted them to rule in peace on Earth. This is more than I can bear. You are the Creator. You can do what you please. But it seems only fair that I who can claim priority of birth should have some say in the shaping of the Universe of which I am the principal constituent. And the Creator replied " Yes, your claim is not altogether unjust. But rest assured, I will not deprive you of power in the shaping of the Universe. You will be able to confuse and baffle man in his upward journey for untold ages. You will have the power to use the very ladders that man makes for his upward journey to achieve his undoing. He will utilize tribal love for the construction of a stable, social and political order. You will have the power to utilize that love for the destruction of tribal organizations by sowing the seeds of hatred in them. He will try to rise to the higher spheres with the ideals, forms and ceremonials of religion and you will be able to baffle and thwart him by infusing cant and hypocrisy, formalism, dogmatism and narrowness of mind and heart in all his theories and practices; he will try to raise his soul to the highest spheres by talking of humanism and brotherhood, and you will be able to confound him by introducing doctrines of race superiority, of caste purity and of cultural immaculateness. In this way, through countless ages you will be able to confound and frustrate him and keep him under your domination." Hearing the reassuring statement of the Creator Matter was satisfied and became silent. Man, on the other hand, who was hearing this conversation between the Creator and Matter, trembled with fear and thus addressed the Almighty: You have breathed into me of your very spirit, Lord, Are you now going to leave me a helpless prey in the hands of vile Matter? Are all my longings, all my strivings eternally to be baffled by him? Is that the object for which you have brought me into being with all my infinite possibilities and powers? To which the Lord replied " I have made you after my own image, so, rest assured, you will rise to the foot-stool of my throne, however long you may take to achieve this glorious end. Matter is your inseparable companion. You can make a slave of him or you allow him to be your master. He will be your slave if you keep your gaze constantly fixed on me and follow me in all your strivings you shall be the slave of matter if you forget me and listen, only to his promptings. It will be a struggle in which I shall play the spectator, but those whose gaze is fixed on me to them I shall always send succour and guidance and my guidance will come through their poets, their men of letters those of them who are true to me."

The Almighty vanished behind a golden cloud in a haze of glory. Man and Matter then faced each other and prepared themselves for the eternal struggle that lay ahead.

In the above apologue I have tried to sum up the position of literature and the function of the poet, or the true man of letters, in life. He must keep his vision fixed on absolute Good, absolute Beauty and absolute Truth, and timely report to us the messages he receives from the world of ideas. It is only when he does that he fulfils his true vocation. It has to be remembered that Beauty, Truth and Goodness reflect themselves in multitudinous forms in the universe of sense and feeling in an unending procession. The true poet's senses are always on the alert to catch these impressions and it is his function to give them fitting expression in winged words which go straight to the hearts of men.

Truth, Goodness and Beauty are universal ideas and admit of no limitations in space and time. The thoughts of a true poet should therefore transcend the limitations of race, creed, nationality and all other limiting conditions. To talk of national culture, or of racial culture or of religious culture with a view to bragging about them is sheer absurdity. Whatever there is of universal import in a culture does not belong to any particular tribe of men but to humanity. The dialogues of Plato or the quatrains of Omar Khayyam do not belong to the races from which these great men sprung but rather they are the patrimony of the whole human race. These great literary figures have transcended the boundaries of race and nationality. We cannot say the same of Kipling, of Bankim or of Iqbal. They have chosen to address a limited audience and so they failed to attain the status of a world poet, of a Universal man of letters. If our poets and writers aspire to attain the status of World teachers, or of World poets, they should cease to think exclusively in terms of India, of Indian culture and of Indian humanity, and should think in terms of the whole World and the culture of the whole World and the joys and sorrows of the whole of humanity. The sun does not think of lighting a sequestered pond or a lonely valley but his activities do light up these isolated corners because his object is to shed light everywhere. Let it be the same with our poets and writers.

When we talk of Indian Culture (or of any culture, for the matter of that) we think of a lot of fossilized untruths or half-truths and to keep them alive by invoking the aid of mass phychology. If I had been a politician I would probably have followed this process but I am not a politician, and I think Truth is greater than Indian Culture and the free spirit of man of greater value than the chained spirit of Indian humanity.

The true man of letters stands on a higher level than the man of religion and the man of politics, for of the last two the former thinks in terms of dogmas and the latter thinks in terms of groups and parties. To be a real man of letters one should be true to his calling. Unfortunately, we find in our generation in this country and also to a lesser extent in other countries, the man of culture taking his orders from the politician who in nine cases out of ten is the representative of an exclusive economic interest. Our literary men should see to it that literature does not become an appendage of Pluto's chariot in the same way as religion has become in our age. To avoid this we must earn our bread with the sweat

of our brow and look for guidance to the God within our heart Who is the only source of light.

Emerson has well said, " The experience of each new age requires a new confession, and the world seems always waiting for its poet," and no wonder. All that we call sacred history attests that the birth of a poet is the principal event in chronology.

The true poet, the true man of letters can have but one ambition—to be the principal event in chronology—All of us will not attain that status but by aspiring for it and by striving for it we shall further the cosmic process towards its divine end—And what destiny can be more glorious than that? Every poet, every man of letters who honestly strives to give to the world of the light that shines unclouded within his heart is a teacher of humanity, he will have his place among the immortals.

In the words of Wordsworth:

If thou indeed derive the light from Heaven; then, to the measure of that heaven-born light, shine, poet! in thy place, and be content; The stars pre-eminent in magnitude. And they that from the Zenith dart their beams (visible though they be to half the earth. Though half a sphere be conscious of their brightness.)

Are yet of no diviner origin. No purer essence, than the one that burns.

Like an untended watch-fire on the ridge.
Of some dark mountain; or than those which seem
Humbly to hang, like the twinkling winter lamps,
Among the branches of leafless trees—

Great literature is born not of great learning but of great love. The secret of cultural unity whether national or international, Indian or Cosmopolitan is also love—Reason leads to Unity of thought in Mathematics and the Science—Love, were it adequate would also lead to Unity in the realms of moral and cultural ideals. The man of letters has a great mission to fulfil here. He should try incessantly for the attainment of the Universal ideals and should keep himself away from and discourage the prevalence in others of Sectional ideals—ideals whose roots do not go deeper than self or race or religion or nationality—Loyalty to the Sectional ideal comes of vanity whether individual or racial. So long as this vanity is the dominant motive either in the individual or the community, Sectional ideals will dominate our lives and will be the cause of endless strife—the main function of a man of letters is to eradicate this vanity whether racial or individual. He should worship neither the race nor the individual, but Truth, absolute Truth, pure and unsullied. If he succeeds in doing that he will have discharged his duty as a man of letters. The golden words of Socrates should be the guiding principle of his activities.

" And you, if you will take my advice, will think little about Socrates, but a great deal about Truth, and if I say what seems to be true, take it up, but if otherwise reject it, being on your guard that I may not, in my eagerness, deceive you, as well as myself, and thus depart like bee, leaving my sting in you."

Round the World

Negro Problem in the U.S.A.—

In a population of one hundred and thirty million in the U.S.A., the Negroes comprise thirteen million and a half. One in every ten of the people, these Negroes have congregated mostly in the Southern States and on that account though the North is not unaffected by the virus of colour prejudice, such prejudice is noticeable mostly in the South. Liberated from slavery eightythree years ago under the stress of a civil war, these people of African origin were given the rights of citizenship on an equal basis with the whites by the generous and victorious North. But these rights were soon reduced to a nullity by the Southern white men who refused to acknowledge the equal status of their former slaves and who resorted to all kinds of extra-constitutional methods to this end. The War of 1914-18 during which a large body of American Negroes had to be sent to France along with white Americans was a great land mark in Negro history. It instilled new ideas into the Negro people and made them less ready than before to accept lower status. The travel they had undertaken, the services they had rendered, the new experiences they had gained—all these combined to create a new outlook and a new discontent. The War of 1939-45 in which again the American Negroes had to be sent abroad (and this time in greater number and to more than one part of the world) to exterminate fascism, to stamp out the theory of race superiority and to establish in the world the four freedoms, could not but drive these men to look at themselves, consider their own status and reflect upon the conditions of life which their white co-citizens had prescribed for them. Already their exploits abroad made their fellowmen in the United States more intolerant of inequality than ever before and race riots in some of the American cities even in the North were the result. Then as Negro soldiers returned in batches to their country from different fronts with their new ideas and outlook, even whites in the South became convinced in many places that the old treatment of the black population would be out of tune with the new situation that the War had created. It is true that the reactionaries among the whites have also been awakened to a new menace to their supremacy and are contemplating the revival of the old Ku Klux Klan. But Stuart Gelder reports that even in such anti-Negro strongholds as Georgia white opinion has undergone a metamorphosis. That the white mind is no longer as static in respect of the Negroes as before is indicated by the increasing number of studies on the white-black relations made either by white Americans themselves or at their instance. Even before the War Miss Powdermaker had brought out her detailed study entitled *After Freedom*. During the War the famous Swedish Economist, Professor Myrdal, was invited by the trustees of the Carnegie Endowment to make a dispassionate study of the American Negro problem and millions of dollars were spent upon the enquiry which he undertook in this connection. The result has been a two-volume work. Another study has been brought out on a co-operative basis by a number of intellectuals through the South Carolina University Press. In Volume LXI of the Political

Science Quarterly also one writer has discussed the Negro problem from another angle. All these intellectual activities show that the American whiteman is now ill at ease in respect of the inferior status to which the Negroes continue to be relegated eight decades after freedom.

The Arab League—

In the last April-June Number of the Political Quarterly a writer, who prefers to remain anonymous, has discussed the Arab world and made penetrating observations on the Arab League. He notices the differences between one Arab State and another. Jealous individualism and narrow patriotism still make common action difficult. Such countries as Syria are again a religious and racial mosaic which is an impediment to united Arab action. But there are factors which make for unity and they are now being duly emphasised. Throughout the Arab world one language is spoken and this common medium of expression certainly brings people of Egypt, Iraq and other Arab countries very close to one another. Islam again is dominant in all these countries and with a common language and religion people in these states have also the same culture and ways of life. Consequently an Arab, whatever might be the country of his origin and upbringing, finds himself at home in every part of the Arab world. A man hailing from Iraq will not be regarded as a foreigner in Egypt. He will easily fit in with the new environments. But inspite of the presence of these vital factors of unity the old differences and jealousies between one country and another would have possibly remained still effective but for the rise of zionism. " Dr. Chaim Weizmann may or may not have achieved the unity of world jewry; he has certainly achieved that of the Arab world—of those Arabs whom early Zionism so cheerfully and pathetically ignored." To put up a common opposition to the establishment of a jewish national home in Palestine, the Arab countries have drawn closer. It is true the Arab League is not yet a federation. It is still a union of independent countries. Its aim is not that certain governmental functions will be conducted by a common government but that there should only be a coordination of policies in such matters. Disputes which may arise between one Arab country and another will be settled peacefully. In matters of defence, communications, financial and economic policy and culture and hygiene there should be cooperation between them. Resources should be pooled wherever possible and measures should be combined wherever desirable. Cooperation is not government but the Arab League limits itself for the time being to such cooperation. The question now is whether the Arab League is consistent with Pan-Islamism. Some people actually happen to notice a contradiction between the two. An Iraqi student is reported to have declared " my Mohammedanism enters very little in my thought; I am primarily an Arab national and all the people living there, whether they are Muslims or Christians, or Jews, are my brothers." Ideas such as these are certainly not acceptable to the Pan-Islamists. This is in fact territorial patriotism which is a far cry from the idea of Muslim brotherhood. But it should be known that most people associated with the Arab League do not notice the contradiction which has been referred to above.

They happen to regard the Arab League as only a stone in the edifice of the whole Islamic world. In other words, it is only a smaller union within the bosom of a larger and wider one.

French-Canadian—

Of Canada's twelve million people, thirty per cent call themselves French-Canadians. Descended from the old French settlers on the bank of the St. Lawrence, they have not only multiplied from decade to decade but have maintained their separate identity in the new world which is otherwise so effective a melting pot. While peoples of other nationalities get up mixed up and become fused into Americans, the French-Canadians remain what they were. This is certainly no mean achievement. But this achievement constitutes also at the same time a great problem for Canada. The French-Canadians, proud of their language and attached to their religion, have regarded themselves as a "race apart" and refused matrimonial association with the Canadians of British or other stocks. Nor have they allowed their education to be managed on a common basis with the education of non-French elements. With their own language, religion, education and culture, the French-Canadians are a nation within a nation and sometimes threaten to become a state within a state. The only saving grace is that they have no extra-Canadian allegiance which is inconsistent with their being good Canadians. When the English were allowed by the French Government to conquer Canada in 1763 and the French *habitans* in that country were compelled to come under the British raj, they took it as a betrayal of their interests by the mother country and since then they have not cherished much love for old France. The Revolution again created a new outlook among the French at home but the French in Canada refused to break away from old moorings. The attitude towards the Church which was encouraged in France under the Third Republic was also not to their liking. They continued to allow every aspect of their life to be dominated by the priests. In view of these facts there is no ground to apprehend that the French-Canadians will ever desire to plant the French flag in their country. On the other hand they have no cultural or racial affinity to the British. It is true that in defence of their own interests they have welcomed on more than one occasion and in more than one matter imperialist control of England. In 1775-81 for instance they supported the British Government and refused to entertain any proposal of joining hands with the American revolutionaries. Again in our day they have regarded the Judicial Committee of the British Privy Council as the bulwark of their rights and privileges. But otherwise they have no attachment to Britain, such attachment however being the chief characteristic of the British-Canadians. Their loyalty is in fact bound up with Canada. That is the chief reason why they resisted conscription in the War of 1914-18 and resisted it for overseas service in the War of 1939-45. Loyal Canadians though they are, they think in terms of the interests of French-Canadians alone. Their neighbours and co-citizens, the English-Canadians, are held by them as a separate community, whose feelings and aspirations they do not share and whose interests they regard as being in

conflict with their own. Hence we hear, off and on, of their demand for making French Canada an independent entity. The question now is as to what steps should be taken to cure the French-Canadians of this addiction to old ways and ideals. Of late this subject is being discussed more freely in the press and warning is being issued that the French-Canadian can only injure himself by his " failure to adjust himself to living in a country, continent and world where languages, religions and customs other than his own are predominant." " All for one and one for all was the watchword of the French-Canadian soldiers at the front and it should be their motto in civilian life. It is to be seen how far it is actually followed and how far the French-Canadians cease to live a separatist life.

Presidential Leadership in Legislation in U.S.A.—

It has become a fashion in certain circles to hold that the President of the U.S.A. has become the " chief legislator," and that most of the important laws originate with him and pass out of the two houses of the Congress through his influence. In a well planned paper published in the Political Science Quarterly Professor L. H. Chamberlain of the Columbia University discusses this subject in some detail. First of all he draws our attention to the fact that the Chief Executive Officer has become a force to be reckoned with in the field of legislation only in the twentieth century. In the past few decades the Presidents, particularly the two Roosevelts and Wilson, have made great contributions to legislation. But Professor Chamberlain thinks that their contribution " was fundamentally that of making Congress effective, rather than that of creating something " themselves. He asks us to bear in mind in this connection that " in the United States, legislation is characteristically a collegial process in which the role of the Congress is no less important than that of the President. During periods when the chief executive assumes the lead, the partnership between the executive and the Congress usually operates more efficiently." He emphasises that inspite of all the talk about President's lead in legislation, it will be wrong to think that the Congress has become less important. It should be known in this connection that even in those legislations where the lead has apparently come from the President, actually the projects in one form or another might have been before the Congress years earlier and received its attention to a great extent. The Congress might not have made up its mind or it might not have thought the time opportune or the circumstances favourable for such projects to be adopted. When the Congress was thus hesitating, the President might appear on the scene and emphasise the importance of such legislation. This indeed would prove decisive. Most of the New Deal Legislation which is so intimately associated with the memory of the late President Franklin Roosevelt was of this character. Congress is still the vital factor of legislation. That it becomes a mere rubber stamp when a strong man presides over the White House is a myth.

War Crimes and International Law—

Trial of war criminals in Germany and Japan has been regarded in many circles as without precedent and without the sanction of any law. It has been

taken only as an exhibition of the right of the conqueror to do anything he pleases in a conquered country. But in a recent issue of the *Fortnightly* Mr. P. H. Winfield discusses the subject as a student of international law and gives out his view that the trials have the sanction of such law behind them. Some of his arguments may appear rather unconvincing. But on the whole he has made out a case. During the war of 1914-18 rules relating to the conduct of war were certainly violated by the Germans but as German Government did not cease to operate after defeat, it was that Government which was called upon to hold trials of those who were guilty of such violation. Actually there was a show of a trial in several cases but nothing spectacular came out of it and people seemed to forget that in the future such violation would be taken notice of in a more serious manner. In any event it was a fact that the last war established it that crimes against international law were punishable. Now in Germany there have been the Belsen trials and the Nuremberg trials. As for the Belsen criminals, the acts perpetrated by them were all of them taken as a flagrant breach of international law. But the question was how and by whom they were to be tried. This part of Germany has been under British occupation. Consequently it was thought right and proper to appoint a court by Royal Warrant and the function of this court was to find out if those tried were guilty of violating international law in their treatment of prisoners of war and if found so guilty to award punishment. As for the criminals tried at Nuremberg their case was more complicated. The crimes were not committed in identifiable places. Consequently it was not easy to point out which particular power would have jurisdiction over them. That is why in August, 1945 an agreement was entered into by Great Britain, U.S.A., France and the Soviet Union and under that agreement an International Military Tribunal was constituted. The jurisdiction of this Tribunal was extended to crimes against peace, war crimes and crimes against humanity. As agreements of this character have all along been regarded as a source of international law, the International Military Tribunal set up at Nuremberg might be taken as constituted under international law. The question is whether there is any such thing as a crime against peace under international law. But it is pointed out that Germany was a party to the Kellog Pact of 1928 which was a general treaty for renunciation of war and again in 1927 Germany was a member of the League of Nations which prohibited all wars of aggression. That in 1939 Germany made an aggressive war was without doubt and certainly she violated the Kellog Pact when she declared war. Now this Pact was a law making treaty and consequently part of international law. So Germany by declaring war committed a crime against international law. It is of course true that the Pact did not provide for any punishment for those who would be responsible for its violation. But this would not matter. There would again be people who would ask if during the recent war international law was violated only by the vanquished party. At least there has been no enquiry so far and none is to be made in the future as to the conduct of the Allies in this regard. So even law may favour the conquerors.

N. C. R.

Miscellany

BENOY SARKAR

Man the Measure

An optimistic view of mankind's immediate and somewhat remote future is presented by Erich Kahler in *Man the Measure* (New York, 1943). This work of substantial dimensions is well calculated to encourage and reassure those men and women who believe that history moves inevitably toward a " planned society." In this connection Kahler uses the category, " public collectives," as distinguished from " private collectives." His public collectives are organized economically for the welfare of man rather than for the production of commodities. The organizational form is that of " economic, dynamic and universal democracy." Kahler believes that this society when realized will be vitalized by the religion of humanism. It will likewise incorporate in itself the fruits of an integration of the sciences with each other and of science with art.

Such an optimistic interpretation of human evolution should appear to be wishful thinking, to say the least. It ignores the fundamental limitations of men and women as irrational-rational complexes in which the irrational (the *avidya*, the *asat*, the *tamas*, the *mrityu*) plays a predominant part. It ignores likewise the divergences, discrepancies, inequalities and incongruities factually existing between smaller and larger, classes in every region as well as those in the relations between the diverse ethnic, linguistic or other groups living in sub-continents, continents and the two hemispheres. Altogether, Kahler's conception of milk-and-honey future is in the same key as Sorokin's *Cultural and Social Dynamics*. Both fight shy of the permanent strands of evil in the mental and intermental pattern, the human and the interhuman configuration.

Kahler's Kingdom of Man in Evolution

In any case, Kahler's methodology and treatment cannot but prove to be valuable to intellectuals. He accepts the Hegalian conception of man as a self-transcendent being as popularized in recent times by Scheler. Reinhold Niebuhr's *Nature and Destiny of Man* is a solid work on the same theme. Kahler believes that it is possible to demonstrate the Hegelian postulate by a historical survey of culture or civilisation. His work, based as it is on Western data, purports to be a concrete verification of man's self-transcendence through the ages. The human " individual " has been formed, says he, during the lengthy period from primitive times to the end of the Graeco-Roman epochs. The process of this evolution consists in the detachment and discernment of a non-self from a self. This is manifest, as he believes, in the gradual rise of world-religion. The individual and his intellect are emancipated from superhuman rule in Kahler's analysis of the events down to the Renaissance. This second stage is characterized by strong doses of secularization. In the third stage, represented as it is by the modern world, man is seen struggling through the anarchy of secularized organs and organisms towards a " clearly conceived, objective world of nature and toward a conscious organized human collectivity." This is to be a unified secular world, the " Kingdom of Man."

Hegelian Abstractions

Abstractions like these categories employed by Kahler are not new in the field of interpretations about culture-history. The basic fallacy in all these estimates of human evolution consists in the overlooking of the " other circumstances," the counteracting tendencies, the modifying conditions, the dualities, multiplicities, conflicts, pluralities prevailing in each period or sub-period of history.

As a Hegelian, Kahler of course refutes Marxist determinism. To him "spirit " is the decisive factor. It is spirit that comprises and moves the human organism as a whole. He makes hardly any distinction between ideas and actions and behaviour. But he is objective enough to admit that the decisive aspects of spirit may be different in different epochs. Nay, he abandons his hundred per cent Hegelianism when he concedes that the new order will not be created by the pure idea.

Young Offenders in England

British criminal statistics for 1938 and 1939 form the basis of studies by Carr-Saunders, Mannheim and Rhodes with special reference to the delinquent youth now available as *Young Offenders* (1944). The authors admit that the statistical method by itself is not adequate for the analysis of crimes committed by adults or young persons. Several factors are brought into prominence. One of the most important, of course, is unemployment. Among other factors are to be noted " broken homes." The category deserves emphasis in Indian criminological investigations. As a rule it is almost always overlooked by sociological writers and social workers in India. Homes with " poor " atmosphere constitute another category. Then there are " poor neighbourhoods."

Professor Taft writing in the *American Sociological Review* observes that the authors have not even raised the question of a possible relationship between English culture generally and English delinquency. Besides, " group patternings of behaviour " deserve a special treatment. All the same, the work ought to be widely read by Indian publicists, criminologists and social workers.

Croce on History

History does not repeat itself. In *History as a Story of Liberty* (New York) by Benedetto Croce, the Italian philosopher of Neo-Hegelianism, we are told that " history is history just because every one of its actions enjoys its own private individuality. The invention of the typical, the constant and the recurring is essentially anti-historical." The particularization of the unique and non-recurrent is here as elsewhere emphasized by Croce. " Not only does history not repeat itself, but its products," says he, " are not transformed intact, like objects or instruments which pass from hand to hand, grasped by every body and lending their services to everybody." We must on the contrary be fully aware that in history everything lasts only in so far as everything changes." The " capital truth " insisted on by Croce runs to the effect that " if to think is to think historically, to think is always and solely to individualize." This position of Croce's has been well-known for over three decades. The present work will furnish plenty of new categorical statements to hard-headed intellectuals such as are not obsessed by the mania for universalizations, unifications and monistic regimentations. The role of the individual and individualism, as emphasized by Croce, has a profound moral significance for the human personality.

Reviews and Notices of Books

Demonstrating the People's Will.—By Sam M. Neskat Khan. Pp. 1-24. Price 6 annas.

Of use to workers and voters.—By an election campaigner. Pp. 1-68. Price 12 annas.

Some non-political achievements of the Congress.—By Dr. H. C. Mookerjee, M.A., Ph.D., M.L.A. Pp. 30. Price 8 annas.

What I Owe to Gandhi and Congress.—By M. D. Japheth. Pp. 28. Price 8 annas.

Political pamphlets have been gaining currency of late, and the pamphlets under review can best be described as 'political.' The immediate inspiration is no doubt topical, these having been directly concerned with the recent elections to the popular assemblies, but they have a more extensive interest as they serve to clarify more or less the ideology of India's greatest non-communal political party.

The first of these pamphlets lays stress on the 'Quit India' cry which, it quotes from Maulana Azad, is the voice of India, and it emphatically asserts that the people's will should be demonstrated through elections as well as satyagraha, if and when the call for it comes; elections have thus their uses.

The second is a collection of documents: the Congress resolution on war and India (dated September 14, 1939), the momentous 'Quit India' resolution (dated August 8, 1942), the A.I.C.C. resolution on the struggle of 1942 and after (dated Spetember 22, 1945) and its resolution next day on the contesting of ensuing elections—in addition to important broadcasts by Lord Linlithgow and Lord Wavell, excerpts from statements by Gandhiji, Jawaharlalji and Maulana Azad, and the Congress Agrarian Programme, the Congress Election Manifesto, and Cripp's proposal. A casual glance at the mere contents will show how very useful such a pamphlet is bound to prove to the publicist as well as to the student of Indian politics, not to speak of Congressmen in general; and the interest will keep for a long time sketches.

The third sketches an important work. The Congress has been always standing for a comprehensive ideology, not confining it to mere political activity. Each of its sections like temperance measures, village uplift, revival of village industries is capable of being expanded into an independent book. Dr. Mookerjee has done very useful service in elucidating what is after all the real work of the Congress the rousing of political consciousness, to be really worth anything, must have pronounced results on the social side of the national being. We suggest however that the Harijan work should have been given a distinct entity, instead of being simply mentioned under 'some social reforms,' and the same remark applies to Khadi which in the pamphlet, is mentioned under 'village uplift,' and has not been treated independently.

The writer of the fourth pamphlet, an Indian Jew and a staunch nationalist, after recording his views of the stand taken by the Congress and by Mahatamji, declares his conviction, a conviction born of his own experience as well as his observation of other men's cases, that no minority has anything to fear from the Indian National Congress. The appendix, almost equal in size to the main body of the book, quotes from the Muslim leaders of India with occasional comments, to support his declaration.

All these pamphlets, printed in handmade paper, and with a picturesque cover showing Pandit Jawaharlal holding forth before the microphone to an enthusiastic audience composed of Indians, men and women, boys and girls, belonging to various communities, will be eagerly sought for and will be equally handy and interesting, though the remarks on each—'read before voting'—is now obsolete with the passing away of the elections. They are all *Hamara Hindusthan* publications (Raja Bahadur Wadi, Bombay 1), having been all published for the first time on the Independence Day, 1946.

There are many printing mistakes (too many to mention or explain) and Mr. B. G. Kher's foreword for the series, appended to each of the pamphlets loses much of its value and it is unfair both to himself and to the pamphlets because it concludes with a confession—'I regret it has not been possible for me to peruse some of the manuscripts which were given to me.'

Nevertheless, the excerpt from the Congress Manifesto, which the first sentence only may be quoted here for want of space, is heartening: 'In these elections, petty issues do not count, nor do individuals, nor sectarian views—only one thing counts: the freedom and independence of our Motherland, from which all other freedoms will flow to our people.' These words indicate the key to which the pamphlets are tuned.

P. R. Sen

The Indian National Congress and Indian Overseas.—by Mr. B. K. Dadacharji. Hamara Hindusthan Publications, Raja Bahadur Wadi, Hamam Street, Fort, Bombay. January, 1946. Pp. 62. Re. 1.

It is increasingly difficult for the Indian National Congress to be limited in its outlook—it has to cultivate foreign relations and international goodwill, it has also to look after the

interests of Indians—important sections of the nation—scattered through the different portions of the globe. These disjointed sections, resident in Mauritius or in Honduras, in Goa or Burma, are striving today to line with the Indian National Congress in its ideals, aspirations and activity programme; and the Congress must, sooner or later, respond to the call for mutual help and co-operation that is coming out from these places.

The pamphlet under review contains such a call. It is an open letter addressed to Pundit Jawaharlal Nehru whose liberal outlook on these matters is so well-known but all the same, the author pleads before; the bar of the Congreesmen in general for a well-directed drive in the matter. It does not contain any special plea for any protection for the Indians in Burma—but it recommends to the Congress the formation of a sub-committee to study the question and give necessary guidance both to the Indians overseas as well as the Congress, Pundit Nehru being the president of the sub-committee. The first step is brought with important possibilities, and Mr. Dadachanji shows that it is bound to disturb the plans of the third party—the British Imperialism whose "bonafides" *re*: award of independence the author can never trust.

It should not be difficult nor unprofitable for the Congress to launch upon such an Overseas drive and to establish contact—living contact—with loves of freedom in all countries specially in South Asia.

On the back cover of the pamphlet in Roman Urdu is inscribed the great poem of Iqbal's —*Hindusthan Hamara*.

P. R. SEN

My Leader.—By Z. A. Suleri. Published by the Lion Press, Lahore. Pp. 195. Price Rs. 3-12.

This is an exhaustive account of the growth of political consciousness among the Moslems of India starting from the separationist educational movement of Sir Syed of Aligarh and ending with the two-nation theory of Mr. Jinnah whom the author calls the "saviour" of the Mussalmans of India. The writer has freequently brought in Mr. Gandhi to contrast him with Mr. Jinnah mainly to ridicule and minimise the former and to glorify the latter—an instance of hero-worship *a l'outrance*. The get-up of the book is excellent.

J. CHAKRAVARTY

Verdict on the West.—By M. D. Japheth. Published by the Indo-Palestinian Publications C/o. Mody's Coffee Mart, 164, Hornby Road, Bombay. Pp. 72. Price Rs. 3.

This selection from the writings of Mr. Japheth consists of twleve chapters ten of which had been published from time to time in different periodicals. One is an adddress on Tagore as the creator of spiritual beauty delivered under the auspices of the Youth Culture Centre and the other from which this publication takes its title sees the light of the day for the first time in the book under review. The author, a well-known journalist of Bombay, has already several deservedly popular works to his credit. As we go through these in the order in which they were published, we recognise the gradual increase in his insistence on Indian nationalism. A Jew by birth and upbringing as is indicated in the chapter headed "The Unknown Soldiers," Mr. Japheth does not show any hesitation in regarding India as his home.

In the opening chapter, the author after referring to the defects of Western civilisation shows how its survival, naturally in an improved form, depends on its acceptance of what the East has to teach. In the second, composed in the form of a letter addressed to Every Englishman, Mr. Japheth writing with commendable restrain indicates way to establish Indo-British amity. The letter addressed to Mr. Winston Churchill emphasises the utter futility of the type of British imperialism for which he stands, while his criticism of Beverly Nichol's book though confined to five pages only is one of the most devastating ones that has appeared. It is rarely that one sees irony wielded so well and to such good purpose. Mr. Japheth is the master of a most attractive style rising at times to almost poetic heights. The book makes delightful reading and we feel no hesitation in recommeding it to our readers.

A book like this coming from a member of one of our smallest minorities, linguistically, religiously and racially different from the rest of the Indian population, is the clearest possible indication of the radical change in the outlook among the unselfish and cultured section of the younger generation and a clear pointer to the emergence of genuine All-India nationalism.

H. C. MOOKERJEE

Indian Economic Problems: Pre-War, War and Post-War.—In two volumes by Dr. Brij Narain, Professor of Economics, Sanatana Dharma College, Lahore. Published by Messrs Atma Ram and Sons, Book-sellers and Publishers, Lahore and Delhi. Price Rs. 11.

The first volume with its 35 charts is confined to the discussion of pre-war Indian economic problems. Covering more than three hundred pages, it is provided with an index useful for purposes of reference of special value are the appendices which deal with curve fitting, frequency curves, correlation co-efficient and which mark a welcome departure from the methods generally followed in popular treatises on economics.

The second volume comprising nearly two hundred and seventy pages with twenty one charts, which also has an index, deals with the War and Post-War economic problems of India. It opens with a well-written summary of the first as well as of what appears in the second volume, and is meant primarily for those preparing for the higher university exa-

minations and for serious students who prefer to study economic problems from the scientific point of view. Appendices B and C deal with two types of curves and the Douglas-Cobb formula. The statistical survey of the year 1943-44 appearing in Appendix D supplies in tabular form much useful and interesting information while Appendix E is a forceful and, many would say, a damaging criticism of the People's Plan sponsored by the Radical Democratic Party under the leadership of Mr. M. N. Roy. The treatment here is non-serious and the author's apology is that "when Alnaschar plans, one can only laugh."

While it is obviously impossible to deal adequately with the contents of these two volumes, it has to be stated that Dr. Brij Narain has a delightfully fresh outlook and wields a vigorous pen. The picturesque style employed leads one to believe that the author is a man of strong convictions who, firmly believing in the correctness of his views, feels no hesitation in giving them publicity. We recommend this book to those who, metaphorically speaking, need an intellectual shaking.

PEREGRIME PICKLE

Anglo-Indians and Their Future.—By Owen Snell. Published by Messrs Thacker & Co., Ltd., Bombay. Pp. 47. Price Re. 1-8.

The first chapter of this book, gives an account of the origin and growth of the Anglo-Indian Community, its contribution to the extension of the British Empire in India and the assistance it rendered to the development of India. The author complains that its claims on British gratitude for such services as it gave did not receive adequate recognition. In the second chapter, he emphasises that, with the coming in of the Montford Reforms, the economic position of the Anglo-Indian community has gradually deteriorated mainly because depending on state patronage as it does, Indians have been replacing them in Railways, Customs and the Post and Telegraph Departments all which had formerly given employment to large numbers. Realising its difficulties, the British Parliament incorporated certain safe-guards in the Government of India Act, 1935, to stabilise its economic position and the author suggests that provisions to the same end should also be incorporated in any future Indian constitution as also that the British Government should assume the duty of seeing that they are observed. He, however, does not regard this as quite satisfactory apprehending that Indians may be tempted to be unsympathetic towards his community.

Mr. Snell, therefore, suggests that Anglo-Indians should take to colonisation. The proposal that they should seek new homes in Australia and other Self-Governing Dominions is not recommended by him for he is afraid that the colour bar may stand in the way. Colonisation of special areas in India tried in the past without much success does not find favour with him. He, therefore, proposes that his community should colonise the Andaman Islands. But he overlooks the fact that as these islands will prboably come under the India Government of the future, here too they may experience the same difficulties which, according to him, the Anglo-Indians are likely to meet at the hands of their unsympathetic Indian fellow citizens.

A study of this short but revealing pamphlet shows that there is a section of this community which is not willing to trust to the good will of Indians from whom it has stood apart so long. That this good will it can acquire even now by a change in the old attitude is admitted. Mr. Snell and other members of his community who think like him hold that it is incapable of adjusting itself to the needs of the times. This, however, does not seem to be the views of other and more far-sighted Anglo-Indians and these are the men whose leadership will have to be followed if Anglo-Indians hope to live in peace and amity with their countrymen.

PEREGRINE PICKLE

Teachings of Mahatma Gandhi.—Edited by Jag Parvesh Chander with a foreword by Dr. Rajendra Prasad, Ex-President, Indian National Congress. Published by the Indian Printing Works, Kacheri Road, Lahore. Pp. 620. Price Rs. 10.

Mr. Chander is the editor or the author of more than half a dozen books dealing with the views of Mahatma Gandhi on many matters and most of them have been reviewed in these columns. This, his latest publication, is a representative collection of the pronouncement of India's foremost leader on nearly 350 different subjects arranged alphabetically for purposes of easy reference. In every case, the source is indicated so that, if necessary, the quotations can be verified. The number of subjects included is proof of their variety so that we find the Mahatma's views on social, economic, political and religious problems. The editor must have spent months, if not years, in the study of the writings of India's leader and selecting the relevant passages for inclusion in this work which may be regarded as a *Vadè meccum* of Gandhian literature. We admire his capacity for sustained endeavour, his power of selection and feel that he deserves the gratitude of all for presenting in one volume and in a compact form the views of Mahatma Gandhi on almost all those matters in which people are interested today.

M. B. B.

Ourselves

UNIVERSITY PROFESSORS

We offer our hearty congratulations to Dr. Prabhat Chandra Sarvadhikari, D.Sc. (Lond.), Ph.D. (Lond.), D.I.C., F.L.S., on his appointment as Sir Rashbehary Ghose Professor of Botany in this University and Dr. Srikumar Banerjee, M.A., B.L., Ph.D., as Ramtanu Lahiri Professor of Bengali for a period of five years. We are further glad to learn that the Governor has been pleased to sanction the appointment of Dr. Sushil Kumar Maitra, M.A., Ph.D, as George V Professor of Mental and Moral Science.

PROF. TAN YUN SHAN

Prof. Tan Yun Shan, Director, China Centre of the Sino-Indian Cultural Society, Santiniketan, has been appointed to help the University in organising Chinese Studies. Prof. Shan was a Research Scholar of Cheena Bhavan, Visva-bharati.

GRANT MEDAL AND PRIZE

The University has accepted with thanks the offer of $3\frac{1}{2}$ p.c. G.P. Notes of the face value of Rs. 1,500 made by H. H. General Kiran Sham Shere Jung Bahadur Rana of Nepal in connection with the endowment for Dr. J. B. Grant gold-rimmed medal as also the proposal for the award of an annual prize of the value of Rs. 100.

A NEW DOCTOR OF SCIENCE

Mr. Nihar Kumar Dutt, M.Sc., has been admitted to the Degree of Doctor of Science. The thesis submitted for the purpose was entitled "Observations on Rare Earths." Mr. Dutt's thesis was examined by Dr. J. K. Marsh, Dr. J. N. Friend and Prof. W. Wardlaw.

We congratulate Dr. Dutt on his success.

FUNDAMENTAL SCHOLAR

The Manager, Burmah Oil Co. (India Concessions) Ltd., has proposed to create three scholarships which they like to term as "Fundamental Scholar" ; each scholar under Prof. S. N. Bose, Prof. P. B. Sirkar and Dr. B. N. Ghosh to be engaged in research on subjects of special scientific interest which have a bearing on problems which they have encountered in their specialised fields.

The University has approved the scheme and accepted the offer with thanks. Final shape in the matter will be given by the Vice-Chancellor after consultations with the respective professors.

DR. AMIYA CHAKRABARTY

We are glad to learn of the appointment of Dr. Amiya Chakrabarty, M.A., D.Phil. (Oxon.), as the Secretary to the Students' Advisory Bureau (Over-seas).

SIR RUPENDRACOOMAR MITTER

His Excellency the Chancellor has been pleased to re-nominate the Hon'ble Justice Sir Rupendracoomar Mitter, Kt., M.Sc., M.L., to be an ordinary Fellow of this University.

The fellow has been attached to the Faculties of Arts and Law.

ILA CHAUDHRI MEMORIAL MEDAL

The University has accepted with thanks the offer of Rs. 3,500 donated by Mr. Hirak Chandra Chowdhri for the purpose of creating an endowment for the annual award of a Gold Medal in memory of his daughter Ila Chowdhri.

NEW DOCTORS OF MEDICINE

We congratulate Dr. Bonbehary Adak, M.B. and Dr. Makhanlal Chakrabarty, M.Sc., M.B, on their being admitted to the Degree of Doctor of Medicine. The thesis submitted by them were "Studies in Chronic Bronchitis, Asthma and Emphysena in relation to Heart Failure" and "Clinico-bio-chemical studies on 436 cases of starvation during the Bengal Famine in 1943," respectively.

DATES OF COMPARTMENTAL EXAMINATIONS

The date of commencement of the next Compartmental Examinations for I.A. and I.Sc. has been fixed as follows :—

Monday, 12th August, 1946.

ANOTHER DOCTOR OF SCIENCE

Mr. B. S. Vimchar has been admitted to the Degree of Doctor of Science. The subject of his thesis as approved by the Board of Examiners was "Contributions to the knowledge of certain Fish and Fisheries."

COLLEGE AFFILIATIONS

The Governor has been pleased to order that with effect from the commencement of the session 1946-47 the following colleges shall be affiliated to the University of Calcutta in the subjects noted against their names with permission to present candidates in the subjects at the Examination from 1948 and not earlier :—

College.	Subjects.	Standard.
Dibrugarh, Assam ...	English, Bengali (Vernacular), Assamese, Sanskrit, Persian, History, Elements of Civics, Economics, Logic and Mathematics.	I.A.
Dhubri, Assam ...	English, Bengali, Assamese (Vernacular), Sanskrit, Persian, Arabic, History, Civics, Logic, Mathematics, Commercial Geography, Commercial Arithmetic and Book-keeping.	I.A.

College.	Subjects.	Standard.
Sett Anandaram Jaipuria ...	Sanskrit, and Geography	I.A.
	Geography, Sanskrit, Bengali (2nd) and Hindi (2nd)	B.A. (Pass)
	English, Political Economy and Political Philosophy and History	B.A. (Hon.)
Srikail, Tippera ...	English, Bengali, Mathematics	I.Sc.
	Physics, Chemistry, Botany	I.A. & I.Sc.
Satkhira, Khulna ...	English, Bengali, Sanskrit, Arabic, Persian, History, Logic, Civics, Com. Geography, Com. Arithmetic and Book-keepping	I.A.
Ripon, Calcutta ...	Bengali (2nd)	I.A. & B.A. (Pass)
Mahararaja Manindra Ch. ...	English, Bengali (Vernacular), Mathematics, Physics, Chemistry, Biology	I.Sc.
St. Xavier's, Calcutta ...	English, Bengali, French, Accontancy, Com. Law, General Economics, Indian Economics, Business Organisation, Com. Geography, Advanced Accountancy, Auditing, Banking and Currency	B.Com.
Ramsaday, Amta ...	English, Bengali, Sanskrit, History, Civics, Logic, Mathematics, Com. Geography, Com. Arithmetic, and Book-keeping	I.A.
Ananda Ch., Jalpaiguri ...	Mental and Moral Phylosophy	B.A. (Pass)
Ramkrishna Mission Vidyamandir, Belur ...	English, Bengali (Vernacular), Mathematics. Physics Chemistry and Biology	I.Sc.
Chaumuhani, Noakhali ...	Bengali (2nd)	I.A.
	English, Political Economy and Political Philosophy	B.A. (Hon.)
	English, Bengali, Mathematics, Physics and Chemistry.	I.Sc.
Narsinha Dutt, Howrah ...	Physics, Chemistry and Mathematics	B.Sc. (Pass)
Krishnath, Berhampore ...	Political Economy and Poli, Philosophy	B.A. (Hon.)
	Hindi, Eng. (Comp.), Bengali, Accountancy, Com. Law, General Economics, Indian Economics, Business Organisation, Advanced Accountancy, Auditing, Banking, Currency and Com. Geography.	B.Com.

College.	Subjects.	Standard.
Jamalpur, Mymensingh ...	English, Bengali (Vernacular), Sanskrit, Persian, Arabic, History, Civics and Logic	I.A.
Krishna Chandra, Hetampore	Political Economy and Political Philosophy	B.A. (Pass)
South Calcutta Girls' College	Com. Geography	

UNIVERSITY SPORTING NEWS

Calcutta University Club

I. The following Office Bearers have been elected for the year 1946-47 :—

Chairman :—Satishchandra Ghosh, Esq.
Treasurer :—Mr. J. Chakravorti.
Gen. Secy. :—Mr. Sambhunath Banerjee.
Joint Secy. :—Mr. D. K. Chaudhury.

Members

Dr. S. K. Gupta	Mr. N. K. Guine
Mr. D. B. Sinha	,, S. Basu
,, G. D. Mookerjee	,, P. K. Rudra
,, M. L. Chakraverty	Fr. E. Sejolly
,, B. B. Ray	Mr. S. M. Ray
,, S. P. Biswas	Dr. R. Sen
,, S. K. Dey	,, N. Sen

Dr. Ataul Hakim.

II. 'University Blues' were awarded to the following students who represented this University at the Inter-University Games :—

Cricket :—P. Chatterjee—Post-graduate. A. Dasgupta—Post-graduate.
P. B. Dutta—Asutosh College. R. Mazumdar—Post-graduate.
Pankaj Roy—Vidyasagar Coll. P. Mitter—Vidyasagar College.
A. Das—Asutosh College. D. Ghose—Vidyasagar College.
A. Chatterjee—Post-graduate. B. Roy—Vidyasagar College.
S. Bose—Vidyasagar College.

Hockey :—S. Chatterjee—Carmichael Medical College. Lekin—B. E. College.
J. Sen—Carmichael Medical College. P. Pandey—St. Xaviers College.
Nahar Singh—Asutosh College. A. Sinha—Vidyasagar College.
A. Rao—Bangabasi College. G. Sukla—City College. Kedar Nath—Midnapur College. Puri—St. Xaviers College. Khan Majlis—City College.

III. University has decided to participate in Inter-University Football and Tennis Tournament to be held in Lahore. University has also gladly undertaken the responsibility, allotted to it by the Inter-University Board, to organise Inter-University Swimming in Calcutta. The Committee proposes to hold the swimming in the last week of September, 1946.

IV. All communications or inquiries regarding Inter-Collegiate games and Sports should be addressed to the Secretary, University Athletic Club, Senate House, Calcutta University, Calcutta.

9—1600P—VII

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

STEPHANOS NIRMALENDU GHOSH LECTURESHIP ON COMPARATIVE RELIGION FOR 1948-49

The Senate of the University of Calcutta will proceed in the month of July, 1947, to appoint the Stiphanos Nirmalendu Ghosh Lecturer to deliver a course of lectures on Comparative Religion at the University.

The Lectureship was founded with the object that the Lecturer should endeavour to show that the highest ideal for man lies in love and service to his fellow-men according to the essence of the teaching and life of Christ and that life lived under the guidance of this ideal constitutes the highest advancement of human personality, the acceptance of a particular creed or dogma being of subordinate importance.

The honorarium of the Lecturer will be Rs. 9,000.

The course of the lectures is required to be delivered in English and is expected to consist of eight lectures which should be delivered not more than twice a week. The Lecturer will have to deliver to the University a complete copy of his lectures within a month after their delivery and the copyright in the lectures shall belong to the University.

The lectures are to be delivered during the cold weather of the session 1948-49.

Applications for the Lectureship should reach the Registrar of the University not later than the 30th June, 1947, and should be accompanied by—

(1) a brief syllabus indicating the scope of the lectures proposed to be delivered;
(2) a statement of the original work or investigation in Comparative Religion which the candidate may have done.

Senate House,
Calcutta,
The 15th May, 1946.

J. CHAKRAVORTI,
Registrar.

Notification No. T.739

Senate House, the 15th June, 1946

I.A. Examination, 1948

ENGLISH

(*a*) Intermediate Poetical Selections (latest edition, published by the Calcutta University). Pieces to be read :—

Milton. On his Blindness; Paradise Lost, Bk. I.
Wordsworth. Yarrow Visited; Yarrow Unvisited.
Coleridge. The Rime of the Ancient Mariner.
Byron. The Ocean.
John Keats. Ode to Autumn.
Tennyson. Morte D' Arthur; Sir Galahad.
R. Browning. The Patriot.
R. Bridges. London Snow.
R. Kipling. "Cities and Thrones and powers."
W. de la Mare. "All that's past."
R. Brooke. "Those Hearts were woven of human joys and cares."
Owen. Anthem for Doomed Youth.

(*b*) Intermediate Prose Selections (latest edition, published by the Calcutta University). Pieces to be read :—

J. H. Newman. The Northman.
Sir James Jeans. The Dying Sun.
W. N. Thackeray. George III.
Virginia Woolf. Dorothy Wordsworth; The Secret of the Hills; The Secret of Success.

(*c*) Intermediate Bible Selections (latest edition, Published by the Calcutta University). Pieces to be read :—

Genesis. Jacob and his brother Esau.
Judges. The story of Gideon.

The First Book of Samuel. The whole.
The Book of Daniel. Balshazzar's Feast.
The Gospel according to St. Mathew—
(*a*) The Visit of the Wise Men from the East.
(*b*) The Massacre of the Innocents.
(*c*) John the Baptist and the Baptism of Jesus.
(*d*) The Temptation of Jesus.
(*e*) The Sermon on the Mount.
(*f*) The Feast at Levi's House.
(*g*) The Parable of the Sower.
(*h*) A Group of Parables.
(*d*) Select Short Stories (published by the Calcutta University). Pieces to be read :—
Hawthorne. Old Esther Dudley.
Bret Harte. The Post Mistress of Laurel Run.
H. G. Wells. The Star.
G. Gissing. Christopherson.

ALTERNATIVE PAPER IN ENGLISH

Smith, J. C. A Book of Modern Verse (Oxford University Press). The whole.

VERNACULARS

BENGALI

Intermediate Bengali Selections (latest edition, published by the Calcutta University). Pieces to be read :—

Prose

Akshaykumar Datta. Mitrata.
Bankimchandra Chattopadhyay. (*a*) Eka ; (*b*) Bahubal O Bakyabal.
Rajkrishna Mukhopadhyay. Sabhyata.
Kaliprasanna Ghosh. Asru.
Girischandra Ghosh. Vivekananda.
Rameschandra Datta. Haldighater Juddha.
Bipinchandra Pal. Bangadarsan O Bankimchandra.
Rabindranath Tagore. (*a*) Viswavidyalaya ; (*b*) Maryada.
Akshaykumar Maitreya. Sakaler Sukh-Dukkha.
Swami Vivekananda. Swadesh Mantra.
Asutosh Mukhopadhyay. Jatiya Sahityer Unnati.
Ramendrasundar Trivedi. Mahakabya.
Balendranath Tagore. Subha Utsab.
Arabinda Ghosh. Kshamer Adarsa.
Saratchandra Chattopadhyay. Andharer Rup.
Khagendranath Mitra. Acharyya Ramendrasundar.
Muhammad Barkatullah. Kabi Hafez.

Poetry

Bidyapati. Atma Samarpan.
Kasiram Das. Samudramanthane Sib.
Madhusudan Datta. (*a*) Bangabhasha ; (*b*) Niladhwajer Prati Jana.
Biharilal Chakrabarti. Himalay.
Hemchandra Bandyopadhyay. Siber Nikat Indrer Abedan.
Girishchandra Ghosh. Juraite Chai.
Nabinchandra Sen. Naridharma.
Rabindranath Tagore. (*a*) Bhasha O Chhanda ; (*b*) Sadhana ; (*c*) Sankha.
Akshaykumar Baral. Manab Bandana.
Priyambada Debi. Sadhana.
Rajanikanta Sen. Setha ami ki gahiba gan.
Chittaranjan Das. Sagar Sangit.
Jatindramohan Bagchi. Sabarir Pratiksha.
Satyendranath Datta. Sindhu Tandab.
Nazrul Islam. Daridrya.
Humayun Kabir. Janma.

HINDI

Intermediate Hindi Selections (latest edition, published by the Calcutta University). The whole.

Second Language

SANSKRIT

Intermediate Sanskrit Selections (latest edition, published by the Calcutta University). Pieces to be read :—
Sibi Charitam.
Ravana-Bibhisana Sambadah.
Niyateh Prabhutwam.

Kumara Chandropidashya Youbarayyabhiseke Digbijay Janancha.
Rajabahanacharitam.
Damayantikatha.
Kavyapurushotpattih.

PALI

Intermediate Pali Selections (latest edition, published by the Calcutta University). Piece to be read :—

Prose

From Devata Ayacane to Dedication of Jatavana and the following pieces :—Buddha and Bahiya. Davadatta plots against Buddha. Buddha on the Welfare of the Vajjis. Nibbana. Jaccandhanam Hatthidassanam. Importance of Sila. Notion of Puggala.

Poetry

Padhana Sutta. Dhaniya Sutta. Gathas of Talaputa and Punnika. Tatiya Dhammasangiti. Despatch of Missionaries.

ALTERNATIVE VERNACULAR LANGUAGE

BENGALI

Rabindranath Tagore. Sankalan—Pieces to be read :—Sikshar Bahan, Purba O Paschim ; Samasya ; Banshi ; Sandhya O Prabhat.

Bankimchandra Chattopadhyay. Kamalakanter Dapter—Pieces to be read :—Basanter Kokil ; Phuler Bibaha ; Biral ; Dhenki.

Michael Madhusudan Datta. Chaturdaspadi Kabitabali—Pieces to be read :—Kasiram Das, Krittibas, Kalidas, Jasher Mandir, Sripanchami, Pran, Aswin Mas, Banga Bhasha, Kapotaksha ; Iswari Patani, Iswarchandra Vidyasagar, Nutan Batsar, Mitrakshar.

Biharilal Chakrabarti. Kavy Sangraha (published by the Calcutta University). Pieces to be read :—(*a*) Saradamangal, Canto II ; (*b*) Sadher Asan, Canto I.

URDU

TEXT-BOOKS

Prose

Sirat-i-Aisha by S. Sulayman Nadwi, pages 790 (omitting Arabic quotations).

Poetry

Manazir-i-Qudrat, Vol. I by Illyas Barani (published by the Muslim University, 1934), pages 102 (middle)-120. Corresponding pieces from other Editions also may be read.
Grammar recommended—

Asas-i-Urdu by Jalaluddin Ahmad Ja'feri.

J. CHAKRAVORTI,
Registrar.

Notification No. T.740

B.A. Examination, 1948

ENGLISH

(*Pass and Honours*)

(*a*) A Selection of Essays (published by the Calcutta University). Pieces to be read :—
Lamb. The Superannuated Man.
Bagehot. A Sensitive Agitator.
Whitley. New York.
Bryce. War and Human Progress.

(*b*) Young, C. B. (Selected and Edited by). Great English Poems. Poems to be read :—
From Milton to Browning, with the exception of Dryden and Pope.

(*c*) Pater. Appreciations—The whole book with the exception of (*i*) La Morte and (*ii*) Postscript.

VERNACULARS

BENGALI

Sir Asutosh Mukhopadhyay. Jatiya Sahitya (latest edition). Pieces to be read :—
(1) Mahakabi Machael Madhusudan Datta.
(2) Krittibas.

Amarendranath Ray (Selected by). Samalochana Sangraha (published by the University). Pieces to be read :—
(*a*) Bankimchandra Chattopadhyay. Dinabandhu Mitra.
(*b*) Akshaychandra Sarkar. Jaydeb.

(c) Rabindranath Tagore. Bankimchandra.
(d) Purnachandra Basu. Ramprasad.
(e) Dwijendralal Roy. Natakatwa.

Rabindranath Tagore. Kalpana. Pieces to be read—Duh-samay, Bangalakshmi, Jagadischandra Basu, Prakas, Ases, Barsha-sesh, Asamaya, Baisakh.

ASSAMESE

Poetry

Satapatra by Jageswar Sarma. Pieces to be read :—
Laksminath Bezbarua. Malatee.
Chandrakumar Agarwalla. Prakritee.
Ambikagir Raichaudhury. Tandra Bhanga.
Laksminath Phukan. Brahmaputrarproti.
Parbati Prosad Barua. Sonar Harina.
Dimbeswar Neog. Abodha.
Raghunath Chaudhury. Dohikatara
Jamuneswari Khatoniar. Bidai.
Durgeswar Sarma. Kibajen Nai Nai.
Ratneswar Mahanta. Shasan.
Mafizuddin Ahmed. Dinkana.
Hiteswar Barbarua. Chakulo.
Surjyakumar Bhuyan. Sristeepatanee.
Laksmidhar Sarma. Maran Devta.

Saponer Sur by Nalinibala Devi. Pieces to be read—Nijathai, Dhaya, Surar paras, Jionsuodi, Pratidhanee, Pransparsa, Brindabanat, Mohageet Mohai Nerob, Minotee, Atma, Jironee.

Prose

J. Dowerah. Kathakabita. Pieces to be read—Ejoneeburu ; Sesdekha ; Bhikha ; Morlogoria ; Ananda ; Kukur ; Etigeet ; Silpee ; Chor ; Mandir ; Morsespath ; Btorua ; Pohar.

SECOND LANGUAGES

SANSKRIT

(*Honours*)

Vedic Selections (latest edition, published by the Calcutta University). Pieces to be read :—

(1) Hymn No. 2—Agni and Maruts (RV. I, 19).
(2) ,, 3—Surya (RV. I, 115).
(3) ,, 5—Indra (RV. II, 12).
(4) ,, 6—Mitra and Varuna (RV. V, 62).
(5) ,, 7—Pusan (RV. VI, 54).
(6) ,, 8—Yama (RV. X, 14).
(7) ,, 9—Aksa (RV. X, 34).
(8) ,, 10—Hiranyagarbha (RV. X, 121).
(9) ,, 11—Devisukta (RV. X, 125).

Satapatha-Brahmana—

(10) Manu-matsya-katha.
(11) Isa-upanisad (Verses 1-10).
(12) Svetasvatara Upanisad (Chap. III).

PALI

(*Pass*)

B.A. Pali Selections (published by the Calcutta University). Pieces to be read :—

Prose

Majjhima Nikaya—Bhaddekaratta Sutta, Aggi-Vacchagotta, Ananda and Sandaka. Milindapanha—Pages 37-72.

Atthakatha—Marriage of Visakha, Porans Vajjidhamma, Enshrinement of Buddha's relics by Ajatasattu and Asoke.

Poetry

Dhammapada. The following vaggas :—

Yamaka, Appamada, Citta, Puppha, Sahassa, Jara, Atta, Megga, Danda, Buddha, Dhammattha.

(The Appamada and Sahassa Vaggas are to be read along with the Apamada-Vaga and Sahasa-Vaga of the Prakrit Dhammapada, published by the Calcutta University.)

Samyutta Nikaya. The following pieces :—Kutika, Jata, Acchara, Kavi, Sisupacala, Vajira, Vangisa.

(*Honours*)

B.A. Honours Pali Selections (published by the Calcutta University). Pieces to be read :—

Prose

Digha Nikaya : Great decease of Buddha's Problem of Future Existence. Kutadanta Sutta.
Vibhanga : Sacca-Vibhanga.
Vinaya Cullavagga : Pancasati Vinaya-Sangiti.
Samantapasadika : Legend of Asoka, Nos. 2, 4, 5 and 6.

Poetry

Thera-Theri-Gatha : The Psalms of Talaputa and Ambapali.
Suttanipata : Brahmana-dhammika Sutta and Nalaka Sutta (Votthugatha and the Discourse).
Saundarananda Kavya : Nanda-Parivrajanam.
Chronicles : Acariyavandam.

VERNACULARS

BENGALI

(*Pass Course*)

Kshemananda Ketakadas. Manasha-Mangal. Pp. 169-352.
Ray, Amarendranath (compiled by). Sakta Padabali. Portions to be read :—Balyalila, Agamani and Vijaya only.
Tagore, Rabindranath. Sonar Tari. Pieces to be read :—Sonar Tari; Hing Tingh Chhat; Paraspathar; Vaisnab Kabita; Dui Pakhi; Samudrer Prati; Niruddes Jatra; Bandhan; Basundhara.
Majumdar, Mohitlal. Kavya Manjusa. Pieces to be read—Syamsundar, Siber Dakshalaya Jatra, Bankimbiday, Daridrer Swapna, Prarthana (Rabindranath Tagore), Kanthali Champa, Chasher Ghare, Charbak O Manjubhasha.
Trivedi, Ramendrasundar. Jijnasa. Pieces to be read—(*a*) Ati Prartki—Pratham Prastab; (*b*) Satya; (*c*) Amangaler Utpatti; (*d*) Saundaryya Tattva.

HINDI

(*Honours Course*)

Tulsidas. Vinay Patrika—Padas to be read :—
Padas 62-101 (Tulsi Granthawali Vol. II, published by Nagari Pracharini Sabha, Benares).
The corresponding Padas from the edition of India Press, Ltd., Allahabad, may also be read.

J. CHAKRAVORTI,
Registrar.

Notification No. T.742

Senate House, the 18th June, 1946

Matriculation Examination, 1948

URDU

(MAJOR VERNACULAR)

Matriculation Urdu Selections (1946 edition, published by the Calcutta University). Pieces to be read :—

Prose

Banatuneash, pages 1-23.
Urdu-i-Mualla, pages 78-87.
Aina-i-Ibrat, pages 87-118.
Qisas-i-Hind, pages 118-178.
Ghadari-Delhi Afsane, pages 178-203.

Poetry

Selections from—
1. Kulliyat-i-Zafar,
2. Rubaiyyat of Anis.
3. Akbar.
4. Musaddas-i-Hali.
5. Mir (All poems).
6. Amiri-Menai (All poems).

URDU

(ALTERNATIVE VERNACULAR)

Matriculation Urdu Selections (1946 edition, published by the Calcutta University). Pieces to be read :—

Prose

Sar Guzasht-i-Hajara.
Selections from Khutut-i-Sir Sayyid.
Saram ki Dulhan.

Poetry

Selections from (1) Sahrul-Bayan, (2) Naghma-i-Zar, (3) Hamari Nazmen.

J. CHAKRAVORTI,
Registrar.

CALCUTTA UNIVERSITY PUBLICATIONS

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The Guru in Sikhism.
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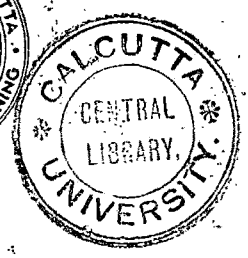
Origin of the Indian Alphabet.



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INDIA OLD AND NEW

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IF we read the history of the world we shall find that under the ocular spectacle of force which is the sport of Captains and Kings lie the force of human psychology which is the driving force of all people, all nations at all times, but to which the historian only casually refers, if at all, in his stirring narrative of the acts and deeds that absorb the bulk of his pages. But these are mere minutial as compared with the flowing undercurrent of human instinct that impels mass action. This current is the true spirit of history and of human endeavour in the world, old and young. If we turn to the history of the pyramids to that of the Taj Mahal we shall find a connecting link between ancient and medieaval world. That link runs through the history of all countries, the more so that of India, because the history of India is the history of the world's pioneer in thought and action, the only mentor of its pure ethical ideals which the present century has yet failed to grasp. Of all countries India herself has striven its utmost to bury that epoch as if it were to be ashamed of, and as if it were a cancer in her body politics that might reappear if it is not kept in check.

The conventional histories of India written by foreigners naturally dismiss this period with scant mention, since it is no longer the period in which the writer and his readers are interested, but both in its genesis and essence it is the brightest page in human history.

In a smaller degree such is the history of many countries, amongst them, those of Greece and China. If their histories are read and their spirit severed from their context, we shall find that they, like us and in fact many others, have passed through with distinct periods in their lives—those of infancy, adolescence and old age, in each of which history has left an imprint of their outstanding character, which justifies the belief that nations like men pass through the

same cycle of change which they may perhaps delay but cannot avert. That nations in reality dead do still exist is but a figure of speech.

Take the case of Greece. Like other countries it has had its infancy, adolescence and old age. Its infancy began almost contemporaneously with that of India's, for the two peoples belong to the same stock of the human family. Their age of development and decay roughly coincides with our own. Both the nations attained maturity in the sixth century B.C. and both entered their old age in the 8th century A.D. with the result that Greece of to-day is as different from the age of Periales as India of to-day is different from the age of Gautam Buddha who started the age of India's adolescence and renaissance, or rather national maturity heralding a new age of reason and high morals which has made India the proud mentor in all fields, spiritual, intellectual, cultural and moral the mentor and master of all east and south-east Asia, and the indirect wave of whose teaching gave birth to Christianity which has encircled the globe.

The Indians of the Buddhist regime were far famed for their hospitality, public service and personal integrity, character and capacity so that their missionary effort to impart their virtues to the then known world received a ready response, and won enthusiastic converts in far off countries like China and Japan where the Buddhism of India had no difficulty in displacing their indigenous creeds of Confucianism and Shintoism respectively. China is an older country than India and the Chinese are a cleverer race than the Indian. They are more artistic, skilful and constructive than ourselves, but they recognized the soundness and sense of the teachings of Gautam and his mission for universal service. In both countries the transition from blind faith to transparent reason appears to be almost spontaneous and similar: only Gautam Buddha here as Confucius in China started the age of majority in the two countries, and in the ensuing conflict between the two creeds Buddhism won the day. But as we are here dealing with India and not China, we cannot push the analogy much further. We must leave China out of our account and confine ourselves to India.

But unfortunately for our task India is singularly devoid of authentic history of the two periods preceding and succeeding the age of Buddhistic India. All histories written during that period were deliberately destroyed in the reaction that followed, and our country was too young to compile a history of the period of our national infancy. But broadly speaking, the history of our country would roughly fall into three epochs as follows, which constitute our age, maturity and old age. These are—

(1) The Vedic Age (1500—600 B.C.).

(2) The Buddhist Age (600 B.C.—748 A.D.).

(3) The Post-Buddhist Age—The Kaliyug of the Puranas (748 A.D.—1920).

These three ages have left a distinct imprint upon our national character and our spiritual and secular outlook on life. The Vedic age marks the infancy

of the Aryans in India, which according to the common tradition was then sparsely inhabited by dark-skinned races of whom the Gonds, the Bhils, the Santals are still to be found inhabiting the hills and forests in India. But recent excavations by the Archæological Department of the Government of India have brought to light staggering facts about the condition of pre-Aryan India. The fine cities unearthed at Mohanje Daru and Harappa in the Indus Valley at Sukkar and thereabouts reveal that part of India as wellpopulated by a highly civilized and cultured people who lived in well planned towns and architecturally designed houses, the like of which we have yet to see in the country after 5,000 years since those cities flourished till they were probably submerged by the sudden overflow of the river. These towns bear witness to a civilization even comparable to that of ancient Egypt. But that is not all. The excavations show other cities buried deep down in the womb of the great river, which is likely to take the Indus history a thousand or two years further back. If so it will place this civilization as more ancient than the Egyptian and link it with the now forgotten peoples of Assyria, Syria and other perhaps similarly buried cities on the banks of the Tigris and the Euphrates.

The question what were the people that have given such dazzling glimpses of their civilization and civic culture, has been answered and will satisfy anybody who sees the busts found imbeded in the cities. They were people of Dravidian origin and closely associated with the people of East Africa, which is geographically said to have been linked to Malabar in pre-historic times. They are the outcome of their conscious and unconscious selves which find ocular expression which history records and which swell its pages by inditing the deeds of the people and their Kings. We who go deep down to the roots of these actions can derive useful knowledge and receive salutary warnings of the consequences of their actions. That many of such people have passed out of the current of modern history affords at once a lesson and a prescience which the builders of modern life cannot eschew but must wisely grasp. Greece of old is not the Greece of to-day. So is India. Greece is but a geographical term for the land which has become void of its past glory and achievement. So is India. Is there no hope for Greece, China, Egypt and India—Yes and No. If these countries wish to revitalise their existence it can only be by the process of reincarnation and not resurrection. The revitalisation of a nation has been tried before and is being tried now, as is the rejuvination of man. Science may solve the latter problem but history records the failure of the former problem. It is a lesson we have to bear in mind when we get into the confused ideology of progress *cum* patriotism. We are in that state of confusion here, and it would be well if we realised what we are making for. Our country to-day is in the vortex of such confusion. We are in the *Kaliyug* of our country. We give scant thought to the inescapable lessons of history. Happy is the man that has no history. The coloured masses of Africa are so happy for they are writing on a clean slate, which we are not. Our whole system barring the Buddhist age, has been theocratic, and such are the tanets of Islam. But both

we and the Moslems are striving for the establishment of democracy in our country. The Moslems, or at any rate, a section of them are striving to do so by the establishment of Pakistan, that is a political State upon their old religious basis. Is it feasible? The answer is to be found in the history of the Saracens. They tried to link political power with theocracy and found that they were building castles in the air. Theocracy destroyed both their political ambition and their political conquests. Pakistan will do the same. For Pakistan is but the revivification of the spirit of defunct Saracenism. It is once more an attempt to create a religious State. The Sultan of Turkey was the last relic of such ambition. Kamal Pasha Ataturk realized the folly of building a political State on the shores of religion, and he started his reforming career by separating the Church from the State, as did the Romans preparatory to their founding a Republic. No modern State allies its political power with any religion. England is the only country left whose King is the Defender of the Faith, but its King is only a titular figurehead and wields no power. It is now an axiom of politics that politics and religion are two things apart. The Moslem League's demand of Pakistan is, therefore, unconstitutional and their designation of their divided India is both unconstitutional and illegal in that they demand the World to call their State as the Holy Land, and their own as inherently unholy. Such a war cry is provocative of reprisals and can never be the subject of a compact or compromise.

The Hindus of India as represented by the Congress are more national though the proletariat have been drawn to it by the ascetic simplicity of the Mahatma whose crude teachings fan their own primitive instincts. The Congress is in fact revolutionary in politics but reactionary in social economy and in that it follows the Mahatma's denunciation of Mills and Machinery, Railways and Hospitals, and all the appanages of western civilization on religious questions the Mahatma is equally a firm Sanatanist. He would abolish the galling restrictions on the submerged tenth of Hinduism whom he has designated Harijan though Hari is the God of destruction and not one for human equality. His rustic appearance and dress consisting of a staff and a loin cloth of coarse homespun khaddar fascinates the country yokels who see in him a leader of their kind.

All these contrivances would not have appealed to the masses if they were aware that their day is done, and the time now is not for its prolongation but its close.

Our religion is now a serious handicap in our real progress in that as it retards all forward moves and collective action. Since it has dwindled into a blind faith and unquestioning adherence to caste or local customs. It has no chastening influence upon our character, which had made it proverbial by its insistence upon periodically convened meetings, for public discussions and public confessions, the example of selfless sacrifice for another and for the public good, mass education, and mass practice of virtue. This is not a fancy picture but the recorded opinions of travellers and foreign ambassadors.

A glance at the industrial enterprise in India will convince any one how people of other races are profitably exploiting the hidden and overt wealth of our country. The jute of Bengal which is our monopoly in the whole world is in the hands of Europeans. So was indigo before it was killed by the aniline dye. So is tea and so are the iron and steel products of our country. The list would be interminable were it not merely illustrative and not exhaustive.

India is growing in population at the rate of 5 millions a year. She has long since become unique as the poorest country in the world, and her primitive agriculture and law of joint family and partition has given hostages to her future progress.

The houses in which the people live the appaling filth and squalor which they collect around them, the appaling mortality which their people suffer and the fact the *lassair faire* to which they have become reconciled in all spheres of life is the signal proof of our national senility and decay. Old India is dying, let her die. But what of the new?

The new India of our fancy would be as different to old India as the modern and modernised Chinese is to his forbears. Our new India has to come if we are to live a new life—a life both of labour and of ease, a life of toil and struggle, and still of ease and comfort, and a life not of penury and want, but one of sufficiency if not of plenty. To create such life we need imagination and a vision. We see smaller states going ahead of us—but we are given a back seat, if at all, in the council of nations. This is because we are in our dotage from which our national emergence can only be by our reincarnation for which a true and real beginning has to be made *en masse* and on a scale commensurate with the extent of our country and the immensity of our task.

The extent of our country creates diverse problems incident to the heterogeny of our people, and their innate hostility to a change, because it is a change, though it means progress. To begin with, we must follow the example of the Sun that sheds its first light on the hill tops. We must educate the educated and convince them of the fact that the road to progress is tedious and long, but whoever attempts progress will have to take it for there is no short cut to progress. We must not excuse ourselves for making no progress, because of the foreign rule. It is true that that rule is there, but how did it come about, and how will it end—really end—are questions equally germane to our quest. The first thing that we have to do is to build up our national character for honesty and truth both in thought and action. It is the fulcrum of all life and the primary necessity of organised life. "Honesty is the best policy." But Truth should be practised not because it is the best policy, which it is, but because it is Truth. It is the innate necessity for men and the adage quoted is one of persuation. We want every one to tell the Truth, except ourselves. That exception obliterates the rule. In order that Truth should become our unconscious habit and a part of ourselves, we have to start practising it from our nursery. The master of Nazidom has shown how easy it is to reshape a man's

character for good or evil, and we should start doing it for our own good, and through us for the good of mankind.

Truth in business is as necessary as in private life, but we Indians seldom recognize it with the result that our businesses suffer and those of the foreigners thrive, but none the less we continue our old unbusiness-like methods. We produce goods of good quality to attract customers, which we do. But the moment we have done it we deteriorate the quality and boast—"We have now captured the market. Let us now make money." It is the surest way to lose money and we do so. But still our trade policy remains.

In private life we make promises which we cannot keep, give hope which is not satisfied. Dinners are announced at 8.0 P.M. : but it would be a miracle if they are held before 9.0 P.M. Appointments are made for a certain time, they are listlessly broken or kept an hour or two later. Large promises are made as an inducement for work ; but the work finishing, promisor is seldom seen.

In Europe the quislings were found in many places, but the quislings in India will beat all the quislings in the world. For their number is legion. Patriotism is a natural obligation in all countries, in India we have yet to understand its meaning. The Congress has done much to popularise it, but the Moslem League is straining every nerve to shatter it. But all Indians are so deeply afflicted by religion that it would be well if they knew what religion is.

All these are unerring signs of our national senility and decay. Climate takes a heavy toll from our energy, but the exploits of the Indian army in all theatres of war show what an Indian can do. Even the so-called effiminate races of India have contributed to its glory thus falsifying the former claim of the British officers that in India the fighting reces were few and far between. In the domains of science and art India is doing well but not well enough to arouse international admiration. Dr. Edward Thompson and other English litterateurs have pointed out the advance India is making, and some Indians as past-masters of English diction. But one sparrow does not make summer and the general trend in the India of today is that of its winter with only a few swallows to mark the advent of a New India.

The present-day Indians can hasten the pace of this India if only they knew. What we need is a corps of pioneers who live the life and teach to others by their own example. It is not that we haven't got such men—for we have. But their number is small and their example is at times that of a compromise and a make-believe, not stern and unequivocal the life of a politician, not that of an apostle. The more we have such men the less would their influence be upon their neighbours. And if they take a step forward, but an uncertain step, their brethren from behind will pull them back and then claim them as their Messiahs and their Leaders. The history of Buddhism and Christianity is emblazoned by the history of their martyrs. We need such martyrs today, and the least that the universities can do is to include in their curricula the history of martyrs. The lives of some of them are well worth a study for their own sake, and this teaching can start even in the primary

classes. India itself can furnish a few good examples which would inspire and exalt us much more than foreigners.

In order to hasten its advent the students might themselves launch a New India movement, for which they can follow the example of the Boy Scout and Girl Guide movements. But students need teachers, and teachers need examples. But still a feeble voice here raised might strike a sympathetic chord in those now in charge of education. For no contribution to the educational and cultural needs of the country will be complete unless it takes a long view of the purpose and object of education. The removal of illiteracy is not so important as the removal of superstition and blind faith in spiritual authority or blind faith in the perfection of our ancestors, and an innate craving to relive and revive the past which fancy depicts as the golden age of India, but which on the cruicble list would be found to be tinsel.

Old men develop such a tendency and so do old nations. But these are the infirmities of age which should be so appraised and treated. They should not be allowed to load our memory or wrap our thoughts. They should be treated and dismissed as the humours of age and not as the treasured legacy of the past.

New India should start with this cleansing process, otherwise it will end before it begins. As an amateur in nation planning I suggest the mass education of the young and old by oral teaching, radio, and the press. A special literature on the subject should be cheaply printed and widely distributed. Both the schools and colleges should insist upon its *alumni* practising the virtue of practising truth in matters where it involves a risk or danger : prizes should be founded to reward the performance of such golden deeds. A magazine should be started to inculcate the programme of the New movement. A drama can be written and acted to show the old and new India. Scholarships should be founded to send out students for training. The present writer knows of one who sent out one such student who on the completion of his course returned and is now employed in a superior clerical job under the Government of India. Such venegates will recur but they must be avoided by the body that endows such education.

These are merely passing hints and are not intended to be exhaustive. But they show one way for hastening the advent of New India.

If New India is built aright, it should not take centuries or even decades, but a few years, say ten or twenty should be ample to recreate it. But we need a totalitarian master mind to do so. And if one such cannot be found we need honest leaders who are ready to do or die for the sake of their country. Many of them will die unhonoured and unsung. After their death human memory is short and they will be forgotten. But they should not work for *Kudos*, but for New India, which I hope is coming, for I see its dawn.

In this Essay the author shows that the multitude of religions all claiming their contradictory tenets as God-given is the best refutation of these and its use and abuse as a human institution as explained in an article on the subject of God as the Supreme Lord of the Earth interested in the man's relations to him, since man being finite it lies on the infinite to reveal Himself to him, if He demands man's obedience, and denounce the imposters.

AMERICAN SCIENTISTS EXPLORE ATOMIC ENERGY

DR. EDWARD PODOLSKY

IN the United States the strange and unusual powers of U 235 were put under investigation by American physicists. Most of this work was carried on at Columbia University. Professor John R. Dunning, of Columbia, headed a scientific team of physicists who delved further into the mysteries of uranium.

Toward the end of February of 1940 a minute fraction of a gram of U 235 was isolated at the University of Minnesota Department of Physics under the direction of Prof. Alfred O. Nier. This sample was rushed to Columbia University where Professor Dunning, in collaboration with Dr. E. T. Booth and Dr. A. V. Grosse, submitted it to tests with the 150-ton cyclotron (atom-smasher).

The sample was very small, and the results while significant, served merely as a spur to further efforts. New methods of increasing the yield were discovered and put into practice. Industrial laboratories also joined in the research. Among the first were the research laboratories of the General Electric where Dr. K. H. Kington and Dr. H. C. Pollock began investigations on uranium which later were to yield such good results.

One of the startling results at Columbia was the simplicity of the method of liberating the vast energy contained in uranium. All that was needed to put it to work running motors and steamships was to place it in a tank and keep it supplied with a constant flow of cooled water.

Other interesting facts learned at Columbia was that left by itself uranium would be inactive. As soon as it touches water of ordinary temperature it would automatically start to liberate its energy. What happened is that the water would be turned into steam and the steam would drive powerful turbines. The water supplied would keep the process going until the energy of the U 235 would be exhausted. All that would be required to stop it, would be to cut off the water supply.

It was Professor Niels Bohr who first suspected U 235 of possessing enormous energy. He learned that when an ordinary sample of uranium, containing mixtures of three isotopes is bombarded with neutrons the uranium produces among the debris of its atoms the much lighter element barium.

These experiments were repeated at Columbia, Johns Hopkins and the Carnegie Institution at Washington. American physicists then came upon the discovery that here for the first time was there a terrific release of energy within atoms on a scale greater than ever before.

Dr. Bohr came to the United States to continue his research on uranium. Here he was joined by Dr. Wheeler. After a great deal of research, Drs. Bohr and Wheeler came to the following conclusion: When Uranium 238 is hit by a neutron that enters its nucleus, the atomic weight of the uranium is increased to 239, an odd numbered weight, and hence a stable, non-exploding atom. On the other hand, when uranium 235 is hit by a neutron that enters its nucleus, the atomic weight becomes 236, and even-numbered atomic weight, and hence a non-stable, exploding atom.

These results were confirmed by Dr. Dunning and his associates at Columbia. Another fact that the Columbia investigators learned was that when an atom of uranium, once hit by a neutron and split into two, releases other neutrons from its nucleus and thus starts a chain-reaction, much in the manner of a fire-cracker, that would keep the process regenerating by itself, without further need from neutrons from outside sources. This allows uranium to be put to work on a practical scale.

Also learned at Columbia was that only one neutron, slowed down by water to travel with very low energy, about one fortieth of a volt, behaves in the manner of a trigger that sets off the process of energy liberation from uranium.

It was also pointed out that to start U 235 to work, all that is necessary is one neutron travelling at very low energy, the lower the better. Neutrons, as they come out of the cores of atoms, travel with high energy, and therefore must be slowed down. All that is necessary to start the U 235 liberating its great energy is to place it in an environment of ordinary water.

When this is accomplished the process becomes automatic and self-regenerating. A neutron liberated by a cosmic ray hitting atoms in the air is slowed down by the water surrounding the U 235. This splits an atom of the substance into two parts, liberating 200,000,000 volts of atomic binding energy. As this is done it also liberates other neutrons from the nucleus of U 235. These neutrons are in turn slowed down as they hit the water and again slit another U 235 atom. This process then continues as long as there are atoms left. There are 2.500 billion billion atoms of U 235 to the gram, and 453-72 grams make one pound. You can imagine the amount of power in one pound of U 235.

The trigger to shoot the neutron into the nucleus of an atom was entirely an American invention. Prof. Ernest Lawrence invented the cyclotron, the first of the practical atom-smashing machines, for which he received the Nobel Prize in 1939.

The way to smash the atom is to unbalance the nucleus, either by breaking it apart or making it over-weight. This is done by bombarding it with projectiles of the right size and speed. Protons usually obtained by stripping the electrons from atoms of ordinary hydrogen gas, are one convenient type of bullet. Deuterons, nuclei of heavy hydrogen are another. Any atom-smashing machine is simply a device that creates these projectiles and gives them speed enough to smash into the cores of the atoms under bombardment. Such speeds are obtained by placing the missiles in an electrical

field where the difference in potential gives them a high speed of motion. Tremendous speeds are necessary, and tremendous voltages are required for creating the high speeds.

The cyclotron consists of a shallow round vacuum box placed between the poles of a mighty electromagnet. Inside the vacuum chamber are two flat hollow D-shaped high voltage electrodes. Liquid oxygen having magnetic properties, swirls toward it instead of falling straight to the floor when poured into the air. The magnet even tries to unwind the coiled filament of heat elements placed between its poles.

In use, the vacuum chamber of the cyclotron is pumped out until only one thousand millionth of the normal number of air molecules remain inside. By means of a radio frequency oscillator an alternating potential of 50,000 volts is maintained between the two electrodes inside the vacuum chamber. The polarity of these electrodes changes 23,000,000 times per second.

From a central heated filament in the vacuum chamber a stream of electrons ionizes heavy hydrogen atoms that are present, forming a source of deuterons, which are to be used as bullets. These deuterons, having a positive charge, are attracted toward the D-shaped electrode that happens to be negative at that instant. But as they move toward this electrode the tremendous effect of the magnetic field in which the chamber is located pulls the deuterons into a curved path. The strength of the magnetic field is so adjusted that the deuterons make one-half a revolution in one-half a cycle. Thus as the polarity of the two D-shaped electrodes reverses, the deuterons will be attracted toward the electrode from which they formerly were repelled, and so gain in speed or energy.

As their speed builds up in 50,000 volt jumps the deuterons spiral out toward the circumference of the chamber. After being kicked 150 times by 50,000 volts they attain an energy of 7,500,000 electron volts, which means a speed of 70,000,000 miles per hour. As they approach the rim of the chamber the deuterons are guided by an electrostatic deflection plate to pass through a thin metal window out into the air, where they crash into target placed in their path.

When the deuterons smash into the target some of them pierce the nuclei of target atoms. If they happen to lodge in the nuclei they create overweight, unstable bodies which begin radiating beta and gamma rays until they become stable again.

The cyclotron is thus the trigger that sets off the vast power enclosed in the nucleus of uranium, the heavies of the elements. Dr. Lawrence is thinking of peace time uses of atomic energy. Says he : " When we can produce atomic projectiles of 100 to 200 million volts, we shall be able to unloose new energy, in light and heat. We shall have new riches perhaps more important than those we have already found. Discovery of ways to release the vast store of energy in the nucleus of the commoner substances is more than a hope; it is already a possibility."

AHURA MAZDĀ

VIDHUSHEKHARA BHATTACHARYA

IN the Mezdayasnian religion of Zarathustra the name for the Supreme Being is *Ahura Mazdā*, or sometimes, specially in the Gāthās, simply *Ahura* or *Mazdā*. The Sanskrit equivalent for the word *Ahura*, as well-known, is undoubtedly *Âsura* and literally means in both the languages, Skt. and Av., 'one with life' or 'life giver,' being derived from Skt. *asu-* or *aṅhu-* 'life' with the suffix *-ra*, 'with.' *Mazdā* is taken to mean 'omniscient.'

But what is the origin of Mazdā? How is it derived? Scholars differ. Let us discuss a little. In discussing the word first it is to be ascertained whether *Mazdā* is a simple or a compound word. Both the views are found and accordingly attempts have been made to solve the question in two different ways. Some ordinary readers among those who are of opinion that *Mazdā* is a simple word think that it is derived from Skt. *-médhas*, a word that is used only as the last member of a compound, such as *su-medhás* (Pāṇini, V. 4. 122). This impression is certainly due to such loose statements as the following:

"As for Mazdāh it is the Iranian form of Skt. *medhas* 'science'." *Encyclopaedia of Religion and Ethics*, Vol. 9, p. 566.

It is however misleading and as such cannot be accepted, for the phonetic laws do not allow it.[1]

An attempt has been made to find out a solution of the question by resorting to Bartholomae's Law on the same assumption that the word *Mazdā* is a simple one. Jackson has briefly discussed the law in his *Avesta Grammar* (p. 36, §§ 89, 90). According to it Av. *vərəzda-* 'grown, great, mighty' is from √*vardh*+*ta*, *cf.* Skt. *vṛddhá-*; Av. *dazde* 'he makes' is from √*dhā* through *dadh*+*te*. Similarly, he says, *mazdāh* 'wisdom' is from the original root "√*mandh*+*tas*=Skt.*-medhás*." Here the root √*mandh* from which *mazdā* is sought to be derived is a hypothetical one, and one will have to imagine a series of successive changes till one comes to Indo-Aryan *medhás* on one side and Av. *mazdā* on the other, from the hypothetical IE √*mandh*. It is left to the readers themselves to decide how far this view is tenable.

Now taking the word *mazdā* as a compound one a philologist may think that its derivation is *mánas-dhā* from IE **mns*-√*dhe*, but though somehow or other it may philologically appear to be sound, it is mere a speculation. There is no reason. What is the sense of the word derived thus? Certainly it will be a fanciful and far-fetched one, specially with regard to the name of God.

[1] The advocates of the view that *mazdā* is from *médhas* are to account for three sounds, *ma-*, *-z-* and *dā* of the Avestic word as to how they are developed from the sounds, *me-*, *dh-* and *-as* respectively of the Skt. word. As regards *m* of *ma-* there is no difficulty whatsoever. The only difficulty that presents itself here is with regard to *e* that is supposed to have changed to *a*. In Avesta Skt. *e* changes to (*i*) *ae*, *e.g. devá*>*daeva*; or (*ii*) to *oi*, *e.g.*, *gáve*>*gavoi*. On the other hand, its change to *a*, as required here is not to be found in Avesta.

It is a pit-fall to iveder a word simply by specualtion and depending only on itself with the utter disregard for its sense. Yāska in his *Nirukta* (II. 1) discussing the principles of derivation says that one should examine it ' being devoted to the sense (" *arthanityah parīkṣeta* "), *i.e.*, taking mainly the sense into consideration. This fundamental principle is almost ignored in both the views shown above. Philologically a word may be derived in a number of ways when its sense is lost, but all of them are not acceptable.

Dastur Nairyosang Dhaval who has translated the Avesta from its Pahlavi version into Sanskrit now available in print has rendered the word *mazdā* by the word *mahājñānin* ' great wise', *mazdā* being taken to mean ' omniscient.' Therefore in finding out the derivation of the Avestic word one must not ginore the traditional meaning without sufficient grounds.

In the *Complete Glossary of Words of the Vendidad* (1874, p. 129), as an Appendix to his Gujerati translation of that work as well as in his Avesta Dictionary (1900, p. 390) Kanga takes the word *mazdā* as a compound of *maz-* and *-dā* and gives thereby, as I think, the most reasonable and natural, and as such, true derivation and meaning quite consistant with what Nairyosang has written as we have seen above.

The word *maz-* is nothing but Vedic Skt. *máh*, originally *magh* (cf. √*maṅh* and √*mah* ' to increase', to magnify. Gk. *μεγ-αε*, Lat. *magnus*. In our Vedas *máh* is often used, for instance, see RV. I. 71.5 ; V. 41.15.[2] Its other two forms, *mahá* (fem. *mahī*) and *mahát* (or *mahánt*) are also found in the Avesta in the forms of *maza* and *mazant* respectively. Other words derived from or connected with *maz* are also met with in it as in Skt. in their expected forms. In Avesta *maz* is used both separately being inflected and in compounds being the first member as in Skt. For instance, *mazoi* (dative sing of *maz*) ' for the great ' ; *mazdāiti* (*maz* and *dāiti*<√*dā* 'to give' + *ti*) ' a great gift,' ' giving an exalted position.'

Now as regards the word *dā* it is to be observed that in Avesta √*dā* represents mainly two Skt. roots ; *viz.*, (*i*) √*dā* and (*ii*) √*dhā*. In Avesta there are no words beginning with *dh* (δ), and so Skt. words with initial *dh* are found in Avesta with *d* being deaspirated. The Avestic √*dā* means not only ' to give ', but also ' to cut.' In order to indicate this difference in our indigenous Skt. grammars

It is true that the change of the Gk. *e* to *a* both in Skt. and Av. is well-known, as from *Μένος* ' mind ' we have Skt*m. mánas* and Av. *manaṅh*. But the change we are concerned herewith is not from the Indo-European, or Gk. to Skt. or Av. The point is whether the same change as was from Gk. to Skt. or Av. is to be expected also from Skt. to Av. when with regard to *e* there developed so much difference between Skt. and Av. It is not a negligible fact.

With reference to the second and third sounds, *viz.*, *-z-* and *-da* of *mazdā* how one is to connect them with *-dh-* and *-as* or *-dhas* is very difficult to understand. It cannot be said that *-dh-* and *-as-* of *médhas* are changed to *-d-* and *-a* respectively. For, in that case one is to accept here the metathesis of *-d-* and *-a* , but there is no cause for it. Besides, the change of Old *as* in Avesta is three-fold ; *viz.*; (*i*) *ah e.g.*, Skt. *ási*, Av. *ahi* ; (*ii*) *aŋh, e.g.*, Skt. *vasana*, Av. *vaŋhana* ; and (*iii*) *o, e.g.*, Skt. *putrás*, Av. *puθro*. Accordingly one could reasonably expect here only one of the above three changes, but we have none of them. It is a fact that old *s* being sonantized becomes *z* in Avesta. But it cannot be accepted here. For, this sonantization of *s* is only before a sonant consonant ; *e.g. azdəbis* ' with bones ' the stem being *ast-* connected with Skt. *asthi*, and our case is a different one.

[2] In the daily prayer *mahé rāṇāya cákṣase* is a Rigvedic line well-known to many a Brahmin in the country.

the root meaning ' to cut ' is read as *do* with the *anubandha* of *o*, though in fact the vowel *o* has here no other practical value. In the same sense in Av. there is also *dā* without the *anubondha o*.

The root √*dā* which represents in Avesta Skt. √*dhā* gives us two meanings, (*i*) ' to give ' and (*ii*) ' to know,' ' to think. In such forms as *daŝaiti*, Skt. *dadhāti* (*Vendidat*, XV. 2), we have here the second sense, *i.e.*, ' to know,' ' to think.' Kanga equates Av. √*dā* ' to know ' with Skt. √*dhyai*. There is another root in Skt. *dhī* ' to think ' its Avestic form being *dī*. In Skt. *dhī* ' thought ' is a substantive, but it is not so found in Avesta.

Now here with reference to the derivation of Skt. *dhī* we should take into consideration what the great commentator of Pāṇini, Patañjali says. He writes (Kielhorn, Part II, p. 136, just before III, 2.160) : " *dhir dhyāyater dadhāter vā*." It means that *dhī* is either form √*dhyā* (or √*dhyai*) or √*dhā*.[1] Again, Monior Williams writes in his Skt. -Eng. Dictionary, s.v. *dhī* ' to perceive,' ' think,' that ' the forms *dhīmahī* and *adhāyi* belong rather to √*dhā* (class 3). It cannot therefore be denied that the roots Skt. √*dhā* and Av. √*dā* ' to think, know' are identical.

We are now to discuss another point connected with *dā* of *mazdā*. In the Veda there are radical *ā* stems, masculine and feminine, in the Rig Veda there being about thirty cases. Most of them are found as the final members of compounds, *e.g.*, (in RV. X 121.2) *ātmadā*, ' giving self,' *baladā* ' giving strength.' But there are at least four in the masculine gender and seven in the feminine which are used also separately not being compounded. In the latter stage of the language *ā* of such stems is shortened to *a* and such words are inflected like derivative *a* stems.

Among the four masculine *ā* stems one is *dā* ' giver,' other three being *jā* ' one who takes birth ' *trā* ' protector,' and *sthā* ' one who stands.' Similarly in Avesta *dā* (< √*dhā* 'to know') means 'knower as well as knowing.'

Thus it is perfectly clear that *mazdā* is a compound of *maz-* ' great ' and *dā* ' knower ' and as such means exactly what Nairyosang says in Skt. *i.e.*, *mahājñānin* ' great wise ' or ' omniscient '—a name quite appropriate for the name of the Supreme Being.

The derivation and meaning as above of *mazdā* are further supported by other two similar words, *duzdā* and *hudā* (or *huδā*). In the former the first member of the compound *duz-*, Skt. *dus-* (other form being *dur-*) is a prefix and means ' evil ' ; while in the latter *hu-*, Skt. *su-* is also a prefix meaning ' good.' Thus *duzdā* is ' evil-knowing ' or ' evil-knower.' It is to be noted in this connection that the actual Skt. form of *duzdā* is *durdhā*' which is in reality found in the RV. X. 109.4. though the meaning of *-dhā* here is not ' knowing ' or ' knower,' but

[1] When I was once discussing with my friend, Prof. Vanamali Vedantatirtha, M.A., as to whether like *dhāraṇā* (from √*dhṛ* ' to hold ') ' understanding,' ' intellect ' (*Yājnavalkya*, III. 73) *-dā* of *mazdā* could be connected with Skt. √*dhā*, Av. *dā* which might give the sense of knowing, he at once said that he had read something to that effect in the commentary of Patañjali, and I easily found it out in the book. I am very thankful to him for it.

'orde:' (*vidhāna*), the word *durdhā* being employed there in the sense of 'bad order' or 'misarrangement.'

The word *hudā* is just the opposite to *duzdhā* and it signifies 'good knowing,' or 'good-knower', its Skt. form being *sudhā'*.

In conclusion it may be observed that from what we have seen above the actual Skt. forms of the three Avestic works, (*i*) *mazdā*, (*ii*) *duzdā*, and (*iii*) *hudā* may be suggested as follows, the Skt. forms being two-fold, Vedic and classical:

1. Av. *mazdā*, Skt. (*i*) Vedic, *maghdhā', (*ii*) Classical, *mahādhī*.
2. Av. *duzdā*, Skt. (*i*) Vedic, *durdhā'*, (*ii*) Classical, *durdhī*.
3. Av. *hudā*, Skt. (*i*) Vedic * *sudhā'*, (*ii*) Classical *sudhī*.

INDIANISATION OF THE CIVIL SERVICES

DR. A. K. GHOSAL

ON August 20th, 1917, the Secretary of State declared that the policy of His Majesty's Government was that of the "increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India as an integral part of the British Empire."

In pursuance of the declaration Mr. Montagu, the then Secretary of State visited India in the cold weather of 1917-18, and in collaboration with the Viceroy, Lord Chelmsford, undertook a detailed enquiry in course of an extensive tour throughout India as to the measures to be adopted as a first step towards implementing the policy. In the context of the newly declared goal of British policy in India the position of the administrative services, particularly the question of Indianisation, assumed an added importance. As a matter of fact, in terms of the declaration, the policy of increasing Indianisation and of the progressive realisation of responsible government were integrated together, the former was viewed as one of the principal means towards the ultimate objective of establishment of responsible government. The result of the enquiry undertaken by Mr. Montagu and Lord Chelmsford is embodied in the report on Indian Constitutional Reforms, commonly known as the Montagu-Chelmsford Report or the joint report. The authors of the Joint Report made an exhaustive survey of all the conditions of the Indian problem in the first part of their Report on the basis of which they formulated their proposals in the second part. On the question of the Public Services they took note of certain new factors that arose since the Islington Commission wrote their Report such as the enormous rise in the prices as a result of the War, the expectations raised in the minds of the Indian people about constitutional advances as a reward of the contributions in men and money made by India towards the successful prosecution of the War, the announcement of the new policy to be pursued together with the recognition of need of increasing association of Indians in every branch of administration as a part of that policy. These new factors in their opinion called for a substantially new approach to the problem. The problem was no longer what should be the minimum European element to be recruited in the services consistently with the maintenance of British character of the administration and stability of British rule in India or the limit of appointment of Indians in the services, consistent with efficiency, the problem now was to formulate a policy of increasing Indianisation with a view to training them for the progressive realisation of responsible government.

"It is a great weakness of public life in India today that it contains so few men who have found opportunity for practical experience of the problems of

administration. If responsible government is to be established in India there will be a far greater need than is even dreamt of at present for persons to take part in public affairs in the legislative assemblies and elsewhere; and for this reason the more Indians we can employ in the public services the better."[1]

Thus there was a marked difference between the lines of approach to the problems of Indianisation as between the Islington Commission and the authors of the joint report. The principal object of the former was the improvement of the conditions of service specially on the financial side, and increase in the Indian element in the Service with due regard to the retention of adequate European element necessary for the stability of the Empire and the maintenance of the British character of administration. They took the existing structure of the administration for granted, while the point of view adopted in the joint report was altogether different. The authors of the report studied the problem of Indianisation as an incident of the new policy announced in Parliament in August, 1917, and as a part of the scheme of the constitution outlined, to implement that policy. Indian public opinion also took on a different aspect altogether, as is respected in the minute appended by Sir Abdur Rahim to the Report of the Islington Commission in the following words[2]:—

"The points of view from which the majority of the Commissioners and myself have approached the question of employment of Indians are substantially different. The question they have asked themselves is, what are the means to be adopted for extending the employment of Indians. But the proper stand point is that the importations of officials from Europe *should* be limited to cases of clear necessity, and the question, therefore, to be asked is, in which service and to what extent should appointments be made from England."

The authors of the Report took note of some limitations in the way of giving effect to the new policy, such as the maintenance of accepted standards, the risk involved in a sudden change-over, etc. The principles underlying their specific recommendations were (*a*) the removal of all racial discriminations in appointments, and (*b*) the institution of a system of appointment in India in respect of all public services which were recruited for only in England before, because in their view adequate number of Indians in superior services could not be secured through recruitment in England alone. They made it clear, however, that for some of the important services it would not be possible to dispense with training in Europe. Arrangement was to be made for training in England of the candidates selected in India.

Accordingly in regard to the Indian Civil Service they recommended that 33 per cent of the superior posts should be recruited for in India and that this percentage should be consistently increased by 1½ per cent annually until the periodic Commission to be instituted at the end of ten years, envisaged in the Report, is appointed and re-examines the question. Although no definite percentage of recruitment in India was laid down for other Imperial Services recruited from

[1] Para. 313 of the Report.
[2] *Vide* Minute by Mr. Abdur Rahim appended to the Report of the Royal Commission on the Public Services in India, 1912-15 (*cd.* 8382).

England at the time as in the case of the Indian Civil Service the same principle was intended to be applied to them also.

The authors of the Report next made some recommendations for the improvement in the conditions of service particularly of the European members of the superior services. They regarded this essential for the recruitment of the best type of Europeans in the cadres reduced as a result of increased employment This was regarded as urgent in view of the sharp rise in the level of prices in the post-war period and the consequent reduction in the real pay of the services. These recommendations are really a counterpart of those for the increase in the rate of Indianisation. Rates of pay were to be considered with reference to the rise in the cost of living and the need for maintaining the standard of recruits. Improved rates of pensions, more liberal leave rules were also suggested. One point here requires special mention. They suggested that differences in the rates of pay drawn by European and Indian officers in the same service prevailing at the time should be done away with and that the basic rates of pay fixed with reference to the availability of the best material in India should be established, but a suitable additional allowance should be given to persons recruited in Europe by reason of special or technical qualifications to compensate for the inconveniences attending service in a foreign land. The same principle was also to be applied to Indians serving in England. This recommendation was inspired by a desire to establish an equality of conditions as between Indians and Europeans in the services.

The Reforms of 1919 rested on the fundamental asumption of a period of quiet development and peaceful progress. If these hopes were realised the process of progressive Indianisation of all the superior services would have continued with an even tenour till the periodic Commission envisaged in the Report would have reviewed the situation anew and made further recommendations. The expectations were, however, belief by actual events. We need not recount those events in detail. The Reforms themselves were rejected by the most organised party in the country, *viz.*, the Congress which moreover launched a movement of complete non-co-operation with the Government in various spheres. Apart from the fact that it did not augur well for the success of the Reforms, the movement put a severe strain on both the European and Indian members of the services. European officers of the services were particularly affected by the atmosphere of racial animosity generated by the movement. Although Mahatma Gandhi, the leader of the non-co-operation movement, tried his very best to avoid the rise of racial feeling by repeatedly stressing that the movement was directed against the system of government and not against individual officers nor against individual Britishers. Unfortunately common people could not always apprehend this subtle distinction with the result that their feelings against the British Government often found expression in a hatred of British officers and British people in general. In the political upheaval that took place it was but natural for ordinary people to overlook the nice distinction. But so far as British officers were concerned this was all the more unpalatable to them, because up to now they

had been accustomed to being looked up to by the people as their protectors and with a feeling of veneration and awe. Then again in the reformed councils even, though the extremist elements had boycotted them, they were subjected to a spate of criticism even in details of administration to which they were not used before and which they viewed as unwarranted interference with administration.

But even if the non-co-operation movement were not there with its depressing effect upon the services the changed position assigned to the services in the new constitution was itself unpalatable to many members of the services who, reared in old ideas about their unique position in the Indian polity found it difficult to adjust themselves to the new conditions of service, although from the Indian stand-point the change was regarded as very insignificant and unsatisfactory.

The Indian Civil Service, for instance, held so long the unique position of being both Government and administration. Unlike the permanent Civil Service elsewhere they not only executed the policy of administration, but shaped it as well. As such it held out great attractions for the best talents in the British Universities. But under the Reforms inspite of the safeguards introduced for securing their conditions of service their powers of initiative and direction were largely curtailed at least in the transferred subjects. Further, in accordance with the policy enunciated in 1917 they anticipated further curtailment of their powers and the gradual assimilation of their position to that of the permanent Civil Service in England. The feeling of uncertainty about the future coupled with the apathetic attitude of Indians had a depressing effect on prospective British recruits as well as those already in service who entered under quite different conditions. The authors of the Reforms anticipated this and tried their best to reassure the members of the services. The Joint Select Committee on the Government of India Bill observed in this connection[1] :—

" The Committee think that every precaution should be taken to secure to the public servants the career in life to which they looked forward when they were recruited. If there are members of the service whose doubts as to the changes to be made are so deeply-rooted that they feel they cannot usefully endeavour to take part in them, then the Committee think it would only be fair to those officers that they should be offered an equivalent career elsewhere, if it is in the power of His Majesty's Government to do so, or in the last resort, that they should be allowed to retire on such pension as the Secretary of State in Council may consider suitable to their period of service."

Provision was made in the Constitution Act and rules made thereunder on the lines of these recommendations, but they did not fully allay the fears in the minds of the many of the British members of the services nor of the prospective recruits. This would be evident from the fact that by 1924, 345 All-India Service officers retired under the rules for premature retirement on proportionate pension and naturally most of these officers were pretty senior in the list. This had a further damping effect on recruitment in England which remained suspended during the War. Already the recruitment to the Indian Civil Service during

[1] Report from the Joint Select Committee on the Government of India Bill, 1919, p. 10.

the war years was much below the normal and in arrear and the proportion of European recruits to Indians both during the year and after was in deficit even calculating on the basis of the proportions of European and Indian recruitment laid down by the authors of the Joint Report of 1919, as will be shown by the following figures :—[1]

Year	British	Indians	Total
1915	11	3	14
1916	4	5	9
1917	2	4	6
1918	*Nil*	9	9
1919	62	39	101
1920	44	6	50
Total for six years ending 1920	123	66	189
1921	30	25	55
1922	9	24	33
1923	21	15	36
Total for three years after 1920 (*i.e.*, when the Montagu-Chelmsford proportions were to take effect)	60	64	124

From the above figures it would appear that over a period of nine years the total recruitment stood at 313 of whom 130 or nearly 42 per cent. very much above the usual percentage, were Indians, whereas normally the figure of total recruitment should have been about 477. Similarly during the years 1920 to 1923 the normal recruitment should have been somewhere near 212, whereas actually it was 174, of whom 70 were Indians, *i.e.*, 40 per cent. again above the proportion recommended in the Montford scheme. Thus already there was a large arrear in the quota of British recruitment in the service to be made up when the operation of the forces described above together with bleak financial prospects combined to dry up the source of British recruitment as also to deplete the ranks of existing British element by premature retirement. This state of affairs raised an alarm in the minds of a section of people particularly in England who believed that India would long need the services of able and enterprising products of British Universities. There was a persistent agitation for devising ways and means of increasing the rate of British recruitment. In response to this agitation the Secretary of State for India appointed a Committee presided over by Lord MacDonnel to enquire into the causes of the set-back in recruitment of British youths. Though the Committee suggested some concrete measures for improving the position, the majority of the members held and rightly so, that these measures were mere palliatives which could not attack the problem in its roots and that it was urgent to go into the larger question of how to adjust the organisation of the Public Services in India to the recent constitutional changes. One of the important measures recommended by the Committee for improving the recruitment position was the establishment of some form of *liaison* between the India Office and the influential University Dons. At Cambridge use might be made for this purpose of the existing machinery of the Appointments Board

[1] *Vide* Minute, by Sir Reginald Craddock appended to the Report of the Royal Commission on the Superior Civil Services in India, 1924, pp. 129-30.

containing representatives of all colleges. At Oxford also a Committee of the leading Dons had been set up to consider the question of the Indian Civil Service as a career for Oxford graduates. The India Office was to post the Board and the Committee with all necessary authoritative information relating to condition and prospects.

Of the Indian Civil Service so that they might contradict any false reports published in the Press about these matters for the benefit of prospective recruits. The Board or the Committee might also make arrangements for distinguished members of the Indian Civil Service, home on leave, to meet them and discuss the question of recruitment and also to address meetings of undergraduates.

We have so far dealt with one aspect of the question, *i.e.*, the reaction of the British people to the new conditions of the services. Let us now consider the reaction of Indians to them. On the Indian side increasing pressure was being put on the Government of India for speeding up Indianisation of the services. Apart from the admittedly just nature of the claim in itself it was also pressed on financial grounds. The scales of pay to be paid to attract the right type of British youths for service in India must be necessarily higher than those which need be paid to Indian recruits. Growing financial embarrassments of the Government further added force to the demand. It was contended that it was high time to fix scales of pay for services on a more economical level in order to find money for the nation building departments such as education, public health, etc., which was a crying need in India. This very much accorded with the demand for progressive and rapid Indianisation. From the constitutional angle also, it was pointed out, Indianisation had become a necessity. If responsible government which was the declared goal of British rule in India was to be attained and made a reality, appointment and conditions of employment of the services were to be fully under the control of the Indian legislature. This pointed to the need of complete Indianisation of the services; because so long as the British element would continue in the All-India services it would ask for special statutory protection of their rights and privileges guaranteed by the British Parliament and the Secretary of State which interferes with the responsibility of the ministers.

Although in pursuance of the recommendations in the Report on Indian Constitutional Reforms and in accordance with the declared policy of His Majesty's Government to provide for the "increasing association of Indians in every branch of the administration" (subsequently incorporated in the preamble of the Government of India Act, 1919) the recruitment of Indians in all the All-India services had already been speeded up since 1920, yet Indian public opinion viewed the pace as extremely slow and unsatisfactory. Thus the Government was subjected to pressure from two opposite directions, while the Secretary of State was confronted with the problem arising out of the decline in recruitment of British youths, the Government of India at the other end was being increasingly pressed to accelerate the pace of Indianisation. The demand of the Indians found went in a Resolution moved in the Indian Legislative Assembly on the 11th February, 1922 by Mr. Jamnadas Dwarkadas which received universal

support among non-official members of all shades of opinion. It called upon the Government to arrange for the recruitment for all the All-India services, excepting those of a technical character, in India, as far as possible and also to take steps to provide in India such education facilities as would enable Indians to enter the technical services in larger numbers. The resolution was carried in a slightly amended form. It read as follows[1] :—

" The Assembly recommends to the Governor-General in Council that enquiries should, without delay, be inaugurated as to the measures possible to give further effect to the Declaration of 20th August, 1917, in the direction of increased recruitment of Indians for the All-India services, and also that steps be taken to provide in India such educational facilities as would enable Indians to enter the technical services in larger numbers than is at present possible." In pursuance of this Resolution the Government of India consulted the Local Government in a circular letter dated May 30, 1922, inviting their opinion on the question of accelerating the pace of Indianisation. This document which was not meant for publication but was given wide publicity through a journalistic scoop became famous as the " 6 Donnel Circular " after the name of the then Home Member to the Government of India. It reviewed clearly all the arguments for and against a further reduction or complete stoppage of British recruitment and consequent speeding up of Indianisation. The publication of the letter caused a stir in those circles both in India and England who were interested in the continuance of European recruitment and believed that for many years to come it was a clear necessity to India. Some even went to the length of accusing the Government of India seeking to betray the interests of Europeans for political considerations and agitated for the continuance of the *status quo*. Apprehending perhaps that such an agitation would further affect adversely European recruitment which was already very badly on the decline and by way of reassuring the prospective British recruits as to the future of the Indian Civil Service the Prime Minister Mr. Lloyd George delivered a speech in the House of Commons early in August which has become famous as the " Steel-frame " speech, because in course of the speech the Prime Minister referred to the Civil Service of India as the " steel-frame " of the whole structure of Indian administration. He further stated that the constitutional changes recently made in India were the result of an experiment. He stated that His Majesty's Government would stand to their responsibilities in India, and would take whatever steps were necessary to discharge or enforce them. He added that he could see no period when India could dispense with the guidance and the assistance of a nucleus of the British Civil Services. In his opinion the continued assistance of British officials was necessary to bring about the discharge of Britain's great trust in India and it was not in order to relinquish this trust, but to bring India into partnership in its discharge, that the Reforms had been introduced. The speech, as was only natural, raised a storm of indignation and criticism in India in as much as it contained a suggestion about the perpetuation of a British element in the Civil

[1] Legislative Assembly Proceedings, February-March, 1922, p. 2390.

Services in India. Strong exception was also taken to that part of the speech in which the Reforms of 1919 was viewed as merely an experimental measure the object of which was not to relinquish Britain's trust in India but to bring into partnership in the discharge of that trust in the performance of which the continued assistance of British officials was indispensable. Indian public opinion read in the speech an open disavowal of the pledges of British Government for leading India to the goal of responsible self-government. Although the Viceroy with the authority of the Prime Minister issued a statement that nothing in the speech was intended to mean a departure from the declared policy of His Majesty's Government as to the ultimate goal of responsible government for India it did not succeed in altogether dispelling the suspicions aroused. Particularly as regards the question of Indianisation something more concrete was urgently called for as much to remove the suspicions aroused by the Prime Minister's speech as to clarify the position of the British element in the services. The result was the appointment of a Royal Commission on the superior Civil Services in India with Lord Lee of Fareham as Chairman, popularly known as the Lee Commission. The Commission was set the task of solving the problem arising out of the apparently conflicting claims of Indian public opinion and those interested in European recruitment to the services. The Commission began its work towards the end of 1923 and submitted its Report in March 1924. The scope of their enquiry was confined only to the All-India Services. The terms of reference included an enquiry into :—

" (1) the organisation and general conditions of service, financial and otherwise of those Services ;

" (2) the possibility of transferring immediately or gradually any of their present duties and functions to services constituted on a provincial basis ;

" (3) the recruitment of Europeans and Indians respectively for which provision should be made under the constitution established by the said Act, and the best methods of ensuring and maintaining such recruitment ; and to make recommendations."

In making their enquiry and recommendations, however, they were specially enjoined to bear in mind " the necessity for maintaining a standard of administration in conformity with the responsibilities of the Crown for the Government of India, and to the declared policy of Parliament in respect of the increasing association of Indians in every branch of the administration, and the experience now gained of the operation of the system of government established by the Government of India Act in respect of the superior Civil Services in India."

SUFI DOCTRINE OF FREE WILL AND DETERMINISM

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HERE we propose to summarise briefly the doctrine of Free Will and Determinism as held by a prominent Sufi named Kalabadhi. He was the author of the famous Sufi treatise " Kitab al-Ta'arruf li-madhhab ahl al-tasawwuf " (Doctrine of the Sufis) in which he collects the sayings of many great Sufi teachers, and tries to prove that Sufism is wholly consistent with Orthodox Islam. This treatise was soon accepted as an authoritative work on Sufism, and several commentaries were written on it by eminent persons. The famous author Suhrawardi Maqtul (12th Century A.D.) observes, " But for the ' Ta'arruf ' we should not have known Sufism." European scholars, too, attach a great importance to the work. It is held to be " one of the eight books whose study is the foundation for history of Sufism when that history comes to be written " (Nicholson).

According to Kalabadhi, just as God is the creator of the essences of creatures, so He is the creator of all their acts as well. Hence, although men are agents, they are not independent agents ; on the contrary, all their acts are predestined by God. " All that they do," says Kalabadhi, " be it good or evil, is in accordance with God's decree, pre-destination, desire and will." Kalabadhi offers the following proofs for the doctrine of Pre-destination :

(1) Scriptural revelation asserts this. God says in the *u'ran*, which is His speech, " Say, God is the creator of everything." (Sura XIII, 17). Now, human acts, too, are things, and hence, God must be their creator, otherwise God would have been the creator of certain things only, not of everything, and His statement " Creator of everything " would have been false. But the exalted God cannot be a liar.

(2) The same conclusion is arrived at by reasoning no less. Men are admitted on all hands to be servants of God. But if men can act independently of God, they cannot be called servants.

(3) Acts are more numerous than essences. Now, if it be supposed that God creates human essences only, while human beings themselves create their own acts, then the conclusion is irresistible that man's act of creation is higher and more praiseworthy than God's act of creation. On this view, man becomes more powerful and skilful than God. But how can the servant rise above the Master in power and glory ?

(4) Scripture not only asserts that God is the creator of everything, but also denies creatorship of anything to any one else. (*e.g.* Sura XIII, 17). Hence, man cannot be the creator of his own acts, but these are wholly predestined by God.

It may be asked: Why should God create evil acts? Kalabadhi does not attempt any logical explanation here, but relies wholly on Revelation. "Since it is possible, then, for God to create an essence which is evil," says he, "it is also possible for Him to create an action which is evil."

Now, another equally difficult question is: Now can we reconcile pred-destination with human responsibility? This is one of the most disputed of all philosophical questions throughout the ages. The difficulty is as follows:—If men are free agents, then God ceases to be the Absolute Master; but if man are not free agents, then they cannot, justly, be held responsible for their own acts, so that rewards and punishments become meaningless and morality impossible. Morality implies free chosing between two or more alternatives, and so freedom of will is an essential postulate of moral judgment. How can we get rid of this dilemma?

Kalabadhi attempts the following solution:—God has created all acts whatsoever—involuntary acts, like sudden trembling, as well as voluntary acts, like choosing between alternatives. But the difference between the two is that in the former case, God creates only the act, while in the latter, He creates both the act and the free will. *E.g.*, when there is a sudden loud noise, a man jumps involuntarily. Here, God has created beforehand only the act of jumping. But, suppose, there is a purse lying on the pavement, a man sees it, hesitates whether to pick it up or not, then freely decides to pick it up and run away. Here God has created the act of 'stealing' as well as the free will of the man to decide that course of action. This can only mean that from *God's standpoint*, the act of stealing is determined, as He has already chalked out that path for him. But from *the man's standpoint*, it is free, for he is conscious of hesitating, reflecting, desiring, and finally, freely choosing that act of 'stealing' rather than the another act of 'leaving' it there. He is here not conscious of any compulsion or force, but all the same, his final choice was pre-determined by God.

This Kalabadhi makes clear, again, under the discussion about the Doctrine of Compulsion. What is the real meaning of the term 'Compulsion'? Compulsion, Kalabadhi points out, means, positively, that one is forced to do something which he does not himself prefer and which, otherwise, he would have left undone, preferring its opposite; or, negatively, it means that one is forcibly prevented from doing a thing which one prefers and which, otherwise, he would have done rather than its opposite. *E.g.*, a boy wants to play, but is forced by his father to read. Here, reading is not a free, but a forced act. But a free act is not a compelled act. Suppose, there is no one to force the boy to read, yet he chooses to read. Here, the act is a free act. But although free in this sense, it is yet determined by God in the sense that, it is due to a free choice, which itself has been created by God Himself. Thus, God does not directly compel us to do something against our *felt* wish to the contrary; He only implants in us certain desires and choices, from which, subsequently, acts follow spontaneously, without any *felt* compulsion or force.

This Kalabadhi, further, makes clear by the analysis of a voluntary act. When we do something, first, we need some organs or limbs. Secondly, we must have a capacity to do that thing. Thirdly, we must have a desire to do it, and not its opposite. Now, all these conditions of actions are wholly and solely determined by God alone. He creates the organs, He creates the capacity, He creates the desires, but then He stops, and lets the action follow its natural course spontaneously from these, without any further compulsion. In the case of a believer, *e.g.*, our author points out, "He has created for him the choice, the approval and desire for faith, and the hatred, dislike and disapproval for disbelief. Hence, the believer chooses belief, likes it, approves of it, desires it, and prefers it to its opposite; while he dislikes unbelief, hates it, disapproves of it, does not desire it and prefers its opposite to it." Therefore, here there is no compulsion in his choice of belief and rejection of unbelief; and in that sense, it is a free, spontaneous act.

To sum up, according to Kalabadhi, God does not directly compel men to do something, but only implants certain desires and impulses in them which lead to those acts of themselves. God creates free will, and from free will free acts follow. Therefore, *metaphysically*, God is the cause of actions, as actions are due to free will or choice which again is due to God Himself. But *psychologically*, men themselves are the causes of their actions, as they freely choose them to the exclusion of others. "We mean by free will," says Kalabadhi, "that God has created in us free will, and therefore, there is no question of compulsion or of renunciation." In this way, he tries to reconcile Free Will with Determinism, human responsibility with God's supreme majesty.

His Doctrine of merit and demerit :—As men are free agents (in the above sense), they are responsible for their own actions, and acquire merit or demerit through these for which they may be rewarded or punished. Hence God has issued commands and prohibitions and announced rewards and punishments for them.

The punishment for sin is Hell. Sins are of two kinds, major and minor. Major sins are polytheism and infidelity. Some believe that the remission of minor sins may be secured through the avoidance of major sins, but others believe that both are equally punishable.

The reward of virtue is Heaven. The greatest virtue is an absolute faith in One God. Even "a mustard grain of faith" may secure Heaven for one. Heaven and Hell are eternal, but created, having a beginning, but no end. Inhabitations of Heaven and Hell also reside there eternally, blessed or punished, for ever, with a bliss that never ends, or a punishment that never ceases.

Here one thing should be taken into account. It has been said above that men are rewarded for their virtues, and punished for their sins. But as a matter of fact, they have no *claims* whatsoever to any rewards for their good deeds: there is no question of any claim or right or deserving here. What men get from God is not what *they deserve*, but simply what *He wills*. The words 'claim,' 'deserving,' etc., imply as if we have a right to demand something from God

because of our works, as if God is obliged or bound to do something in deference to our actions, as if we have laid Him under an obligation or debt which He must discharge faithfully by paying back our full dues. But, God, the Supreme Master and Ruler, cannot thus be regarded as bound to men by any obligation whatsoever. Men are His petty servants, and a Master is never accountable to His servants. Hence, God does with His servants whatever He wishes and decrees for them however He desires, for the creation is His creation, and the command His command. Hence, the *Qu'ran* declares, " He shall not be questioned concerning what He does, but they shall be questioned." (Sura XXI. 23). The relation between servant and master implies two things :—(*i*) the master can do whatever he likes with his servant ; (*ii*) the servant cannot claim anything as *his right* from his master, otherwise there cannot be any difference between servant and master.

Hence, even if God, the Absolute Master, punishes all believers and rewards all unbelievers, He cannot be accused of injustice or wrongness. In fact, such terms as ' unjust,' ' wrong,' ' foul,' etc., are meaningless in God's case. ' Injustice,' is a thing forbidden, and there is no commander over God to forbid Him anything. ' Wrongness ' is swerving from the path that has been set forth, and there is none to chalk out a path for God. Hence, God is never unjust in what He does, or wrong in what He decrees.

Should we, then, say that the results of men's actions are absolutely uncertain, depending on the arbitrary will of God ? The answer is that they do depend on the absolute will of God, and not on their own intrinsic merit and demerit, but still they are not absolutely uncertain. God *can* deal with men in whatever way He likes, yet He *does not*, He *can* punish the righteous and reward the sinner, but *does not*. He has promised rewards for virtues and threatened punishments for sins, and therefore, He always keeps His words, for He is not a liar. Thus, God has imposed upon Himself an obligation in the form of His own promise and threat, and that is why, He always rewards the good and punishes the bad.

Now, why should God, thus, promise rewards and threaten punishments ? The reason, evidently, is the promotion of morality. In the case of rewards, it is, further, due to God's generosity and goodness. God is altogether independent of men and can do whatever He likes with them. Still, out of His infinite goodness, He agrees to pay them for their good deeds, even more than their dues, and make them eternally happy. Thus, although actually virtue always brings its own rewards and vice its destruction, yet it should be clearly borne in mind, our author is careful to point out, that " reward and punishment are not a question of merit, but of God's will, generosity and justice." Whatever blessings God showers on men—kindness, health, security, faith, guidance, favour—are all mere *condescensions* on His part, and not in any way rewards which they can *claim*. In fact, men are not the creditors and God the debtor here, but just the reverse. God can claim everything from men, but men can claim nothing in return from God. But still God is so generous that He

Himself discharges the debt which men owe Him, and doubles the good work they do.' (*Cf.* Sura IV. 42.)

By the above doctrine of merit and demerit, Kalabadhi tries to prove two things—God's absolute majesty and His infinite generosity. First, God is the Supreme Ruler, therefore, He is not bound by any laws whatsoever, moral or religious, and therefore, not obliged to repay actions accordingly. Secondly, though He is not so bound, He freely rewards the good out of His own generosity. If God were obliged to reward goodness, then, did so, there would not have been any scope for any generosity there. But, God is not obliged to do so, yet does it—this specially shows His infinite mercy and goodness.

Kalabadhi's solution of the problem of Free Will does not appear to stand the test of philosophical criticism. The sum and substance of his doctrine is that man *feels* himself to be a free agent, *therefore*, he is a free agent, hence he is responsible for his acts; and, so, finally, he deserves rewards or punishments. But, however much a man may feel his acts to be free acts, God knows that they are not really so. These acts are due to certain impulses and desires, which in their turn are due to God Himself. So, how can a man be really judged by God for his acts, when He knows very well that such acts were really determined by Himself? To borrow the beautiful metaphor of the great Sufi Hallaj, if God casts a man into the sea with his hands tied behind, then how can He command him not to wet himself and punish him for disobeying His command? If God simply created free will or the power of choosing between alternatives in man, and left the question there, letting him alone to exercise this powers and make the final choice, then alone his act could have been really free. But it is abundantly clear that by " free will," Kalabadhi does not mean this power of freely choosing between alternative courses of action, but the actual, final *choice*, which leads to the act immediately. Hence, the so-called " free will " in man is nothing but an entirely pre-determined course, right from the first deliberation and conflict of motives and desires down to the final choice and act. How, can such an act be called " free will " by any stretch of imagination?

His over-emphasis on God's arbitrary will seems to defeat its own purpose. It extols the supreme majesty of God, no doubt, but at the expense of His sense of justice, even generosity and goodness. Kalabadhi vehemently represents this as the view of all Sufis, and emphasises it again and again. " They are agreed," he says, " that acts are not causes of happiness or unhappiness, but that, happiness and unhappiness are predestined and prescribed by the will of God." Again, " they are further agreed that acts do not determine reward or punishment in consideration of merit, but that reward and punishment accord with God's bounty and justice and God's determination. They are agreed that the bliss of Paradise belongs to those to whom happiness has been foreordained by God, without any cause, and that the punishment of Hell belongs to those to whom unhappiness has been foreordained by God, without any cause." One naturally wonders here what is that principle of justice and bounty which leads God to destine some to eternal bliss, and others

to eternal suffering. In fact, the very nature of justice is that it produces a sense of obligation,—obligation to do what is right. Hence, if the supremely just God feels obliged to reward or punish acts according to their own nature, that is a sign neither of weakness, nor of servitude on His part,—but only of His very nature as an essentially Just Being. *E.g.*, a farther feels obliged to look after the welfare of his children, and the children *claim* their father's love and protection as a *right*, and never beg it as a *favour*. But, that does not, in any way, indicate the father's inherent weakness. On the contrary, a father is a father because he feels so obliged without any external authority—it is his very nature to do so. In the same manner, it is the very nature of the Just God to take into account the nature of acts and deal with them accordingly. But Kalabadhi draws a line of demarcation between the nature of God and His promise. The *nature* of God is that He can do any and everything arbitrarily, rewarding and punishing the good and the bad just as He likes; but the *promise* of God is that He will act justly, rewarding the good and punishing the bad only. But, if the very nature of God be admitted to be such that no arbitrary act is possible on His part, then that does not seem in way to minimise His greatness. Arbitrary will may be a sign of power, but it is a fault on the part of a Just Being. So, just as all other faults are excluded from the supremely Perfect Being, so this fault too, must be so excluded. In fact, though arbitrary will may be a sign of power, it is not its *necessary* sign; and hence, nothing prevents a Being from being supremely powerful and supremely and scrupulously just at one and the same time. Hence, it is better to reject arbitrary will and retain both power and justice, than to retain arbitrary will and sacrifice justice. Further, from the moral standpoint too, a ' right ' is healthier than a ' favour, '' deserving ' than ' begging.'

It would be rather interesting to compare the above doctrine of the Sufis with that of the Indian Philosophers. All the Schools of Indian Philosophy (except the materialistic Carvaka School) admit the absolute supremacy of the Law of Karma, according to which, every act must produce its own result, good or bad. Hence, individuals *deserve* rewards and punishments, happiness and misery, according to their own acts. Even God is powerless against this supreme Law of Justice, and has to create the world in accordance with the karmas of individuals.

PETER'S STEP-FATHER

TRANSLATED INTO ENGLISH BY MR. P. K. BANERJEE, N.K.I.

Sweden

(The original is in Swedish—entitled 'Peter Faar en Styvfar' and is the masterly work of the famous Swedish writer, Carl Lindeman.)

Knut's brain would go swimming, when the thought flashed across his mind that some day, not in the too distant future luck would smile on him and he would come across an announcement in the papers, for which he was waiting so long.

It was rather a strange thought but it seemed there was a deep mystery shrouded behind this wishful thinking.

Knut was an employee in one of the Government departments. Every day he used to go to his office at 10 O'clock and after reaching his office, he would talk business with his colleagues and then order hot tea and light a cigarette.

One day Knut woke to the fact that he was in his thirty-fifth year and he came to the conclusion that he had reached full manhood.

Knut lived alone and had nobody to call his own.

Knut was in the habit of taking a stroll every morning in a certain park, known as Soendermarken, before going to his office. The park was not frequented by visitors at such an early hour and Knut had to walk alone with closed lips, as he had nobody there to talk to. The solitude of the place was hateful to Knut, but nevertheless he kept on taking his morning constitutional in the Park.

.....

But in towns one has very often to put up with such disadvantages. In towns one, of course, has to learn the secret of becoming a social being, but he has not the least idea how to beguile his time and to make himself happy when he finds himself all alone. That is why one does not know what to do with oneself if, per chance, under the pressure of circumstances he has to live alone : It is indeed, a veritable hell—not to be able to feel normally, when one finds himself alone :

Knut was walking with a rain-coat on his back and a stick in his hand and with a pipe in his mouth. His golden hair was matted into locks. He looked very fine in that grey, sunless morning. If some body came for walking in Soendermarken in the morning at the same time and by the same path, he would only see the same faces every day.

Knut was in the habit of walking up and down a path-way, which began at one entrance of the park and ended at another. While thus walking he would notice almost every day a youngster making for his school. The youngster's name was Peter and he was only six years old. Sometimes Peter would

ask Knut—what was the time and they would walk together when the two could not reach the park at the same time, the one would await the other's coming on such occasions.

Somehow, little Peter looked funny and interesting in the eyes of Knut. Peter would talk of things in a way which was rather out of the common for a boy of his age. As time went on, Knut had the whole history of a family he did not know of. From Peter's conversation it seemed that Peter had a greater love for his mother than his father.

"Is it not a fact that your father is a doctor of great repute? Haven't you seen, how your father cures people suffering from diseases of the ear?"—asked Knut.

"No, I have never been at the clinic of my father where he treats his patients. But, of course, mother has been there.

"Mother has been there more than once and I have heard from her strange accounts of patients suffering from painful and apparently incurable diseases of the ear and how my father has cured many a patient of his disease, as if by magic, and how the patients bless him when they are rid of their ailments. Mother tells me that father is a specialist and he has acquired such proficiency in his subject that people can't help flocking to him whenever they find themselves in a tight corner."

It so happened one day that Peter did not turn up and Knut waited for him in vain. Some time it so happened that Peter was late in coming, and Knut would wait for him and see him at a distance taking the tortuous road in front of his house and coming up to the park. He would then begin running at a fast pace in the direction of his school. But from now on Peter was no more seen not even for a day.

Knut felt a tug at his heart for the first time after many years for Peter.

Was Peter taken ill or had Peter's parents left the house and gone to live somewhere else?

One day while going through the 'in-memoriam' column of a newspaper, Knut's eyes fell upon the name of Peter's father. His discovery gave Knut a rude shock and he gently put away the paper and looked vacantly at the sky in silence. He remained thus transfixed to the spot for a long time. Wonder of wonders, the death of a man, whom he had not seen even for a day, gave him such a shock:

After some months, Knut was playing chess with a friend of his. This friend of Knut had lived in the same city with him for years. While moving up their pawns, they fell into a conversation talking about the days in which they had lived together and which had now receded into the past. "It is hard to believe the great change that Koebenhawn (Copenhagen) has undergone within these years. Somehow I don't feel like staying here any more. Here one gets a crop of heart-rending news."

"Have you in your mind some particular mishap"? asked Knut a little amazed.

'I have heard of a tragedy. Though not at all familiar, I knew of a married couple. The husband was famous as an ear-specialist for the last thirty years. They had a little boy and a girl. The boy was only six years old and the girl had seen only four summers. All of a sudden the poor doctor had an attack of pneumonia and he died within a couple of days. His helpless widow has been living alone since then with the boy and the girl. She is in her twenty fourth year, and except for the fact that she is good at household work, she hasn't learnt anything else which might enable her to earn a living. She hasn't a relation to turn to for help. Of course, she has a couple of so-called friends, who except for offering consolation, don't move their little fingers to help her out of this *impasse*. She has been struggling for some months with the greatest difficulty to keep herself and the tiny tots going, but it is a lost battle, she has been fighting. Her children are a handicap which prevents her from doing something for a living. That is why, as a last resort, she has been thinking of putting the children under the care of foster-parents..... "

" The children," cried out Knut, " it seems that she has no love for her children : Has she then decided to leave Peter to his fate and slink off ? Are you speaking of the late doctor Ossner's wife or of some one else ?"

" Yes.....did you happen to know the late doctor Ossner ? His widow has been compelled by circumstances to adopt this course. It is just possible that she may rear up these children by making untold sacrifices, but it's so uncertain : This feeling of uncertainty has made her look for good and kind foster-parents. If such foster-parents could be bad, the future of Peter and Inges would be assured..... But I feel that as a result of this she will have to come to grief ; I haven't ever heard of such a thing :"—said Knut.

"Yes, there you are right, I am wholly at one with you about this and that's why I suggested to Fru Ossner (Mrs. Ossner) that she was welcome to make over her children to me for sometime, and I would have later on thought over the whole thing and decided whether these children had need of being put under the care of foster-parents or not."

" But you are a bachelor and how could you possibly have taken charge of these children ?"—asked Knut. " Why, I have a good maid-servant," his friend replied.

" Of course, you could have done one thing,—by marrying Fru Ossner : you could have easily solved the problem, am I not right ?"—Knut said after some thinking.

Asger (the name of Knut's friend) burst into laughter on hearing this.

He said—" There's no denying it that she is beautiful to look at ; she is not tall, and what a sweet nature she has got :—as a companion she is simply charming....but what of that ? She is not fit to be either your or my wife. If you happen to meet her, you couldn't but admit that I was right after all."

One afternoon Knut called on the Ossners. He had brought a toy electric train for Peter. The boy recognised Knut forthwith and extending his tiny hands

he exclaimed—" Goddag, Knut " (Good morning, Knut), " Goddag, Peter," —said Knut in reply, " So, you haven't forgotten me ?" Knut lifted up Peter in his arms and took his seat upon a sofa and made Peter sit on his lap.

" Look here Peter : I have some thing to talk to you. From now on we shall be talking with each other as between two strangers. You try to forget that we used to meet each other before. Of course, we shall be meeting each other in future, but remember, you shall have to address me as if I was a stranger."

" Don't you then love me any longer ?" asked Peter, with dilated eyes.

At this question, Knut could not help breaking into laughter and clasped Peter to his breast.

" God alone knows, what love I cherish for you, Peter : If you had only known the great love I have for you, your eyes would have sparkled."

" Well, if what you say is true, I shall make it a point to carry out your wishes, when we happen to meet again in future "—said Peter, in reply.

In a small modern-looking restaurant, in the heart of the town, Knut and Asger were found sitting at the same table with two women. This eating -house had made a name for itself because of the high quality of meals one used to get here and the good music that was provided. One of the ladies was a blonde. Her complexion was snow-white but her little nose, so sharp, provoked a smile. Knut could hardly take off his eyes from her. Her thought ful eyes were restless and had a tinge of melancholy, at least, so it seemed to Knut. Knut whispered into her ears—" Pardon me, Fru Ossner please don't misunderstand me. To be frank with you, I have known Asger and Rita for long. May I request you to come with me for a stroll outside, any time you like ?"

" Do you seriously believe that it gives you pleasure to remain by me all the time ?" The question was put in such a natural and unexpected way that Knut could not help smiling.

" So it seems, you have made the right guess "—said Knut.

" It is just a simple request, but I don't think there's any thing in it to elevate my spirits,"—she spoke into Knut's ears and remained looking at him, raising her deep blue eyes at him.

Oh, what wonderful blue eyes you have got, though it is just likely that your menu is very much similar to ours—consisting of potatoes, Koett (meat) and bread only : People may however think, you, have never feasted on any thing else except on ' Bloaklint ' (Sapphire) and ' Blaoklockor ' (a kind of deep-blue flower). It is wonderful how one can have such strange blue eyes —it is so out of the common :"

Towards evening Knut accompanied her to her house. They took their way along the strand, and the cluster of stars were shining over their heads like a shoal of herring. From that day onward, the two used to walk along the strand every day. Just as the starry sphere undergoes change every similarly new feelings stirred the two hearts every day.

One evening in the course of a walk, Fru Ossner requested Knut to sit

down on a bench. There was a bench where they used to walk and other walkers generally used to occupy it. As dew was falling, the bench had got damp. Knut spread his rain-coat over the bench and the two sat upon it.

" Will you please come under the light of the lamp so that I may have a closer view of your eyes ?" said Knut, and gently slipped his hand into hers. He made her lean back so that the light would fall full—glare on her face.

" I feel like transforming myself by magic into a speck, and enter into your eyes, and like a worm get down to the bottom of your heart to see what mystery lies hidden there,"—said Knut smilingly.

" You say this so seriously that if people hear you, they will think that you really mean what you say," said Fru Ossner.

" Yes, that is my wish. To add to this, I have another wish..... I don't think it is the right place and time to tell you now what is in my mind .....never mind, don't worry.....but don't you feel like becoming my wife ?" —stammered out Knut.

On hearing this Fru Ossner got up from the bench—" Why do you put such a question to me.....Knut dear ! don't you know how I love you ?"

" You really mean what you say ?"—you love me.....me ?" asked Knut, scarcely able to believe his ears.

Knut finally asked her—" Will you then marry me ? Think, you clearly see how much I love you ?"

After this she gently placed her gloved hand in Knut's and said—" I don't think, it would be wise to marry for the simple reason that we love each other so much ! Don't you forget that I married once before, and I have children—Peter and Inge."

" Well children—yes, I know all about it. The problem is all the more knotty because of them, but when I love you, you can easily understand that I will love your children, too !"—said Knut.

" I am very glad, indeed, to hear this from you and do not doubt the sincerity of your feeling. Everything promises well for the present, but a day may come when you may get tired of the children—because they are not your children.....if in future your love for me wanes, you would probably be cursing yourself for your mistake in falling in love with me."

" But why my great love for you should turn cold ? My love is not so flitting as to suddenly pass off.....I emphatically assure you "—said Knut with fervour.

She gently smiled and disengaged her hand from that of Knut's, and said— " I am really very happy to hear all this, but please don't talk any more of it—at least, for the present—we may thresh out the matter tomorrow."

" I expect you will let me know your final decision tomorrow ?"—asked Knut.

" Yes, I shall look you up tomorrow."

Just at the moment she was standing in Knut's room and looking very sombre—a wisp of a lady ! what delicate limbs she had and how her golden

hair was shining under her black hat! This time she is not her usual cheerful self, but a little grave and spiritless, but she was by no means discourteous. She spoke to Knut—"First, I have certain questions to ask you.....Well Knut, are you quite sure, you didn't lie to me?"

"Lie—why should I play false with you?" blurted out Knut, rather cut up.

"Well, you have said many sweet things to me, which all lovers say. You have said, you were struck with wonder at the deep blue of my eyes and you felt like entering into my eyes, and like a worm get down to the bottom of my heart to see what mystery lies hidden there.....Well, I was simply electrified to hear this, but on getting back home, while I was reading a novel at night, I came upon the very language and words which you used. Furthermore, I notice that you are blushing pink on hearing all these.

While you were sitting at the Secretariat table, you filled up the blotting paper before you by writing a thousand times over my name on it and I don't think you did all this in a fit of absent-mindedness. Probably you must have read before somewhere that lovers behave like this. All these considerations give me the courage to tell you to your very face that you don't really love me, inspite of all your protestations."

"You are right, Mette (a pet name of Fru Ossner), I really don't love you and it's no use hiding it. I don't think there is any one who can throw dust into your eyes"—admitted Knut.

"Peter yesterday was telling me about you. I think Peter is sufficiently grown up now to advise his mother about it. Peter is more intelligent than the average run of boys. I had my suspicion aroused when I found that the boy was always setting his race against the proposal and that's why I was forced to fish out the cause of his disapproval. Now I know that you have known Peter from a long time. It beats me hollow to get at the real significance of this delightful drama." said Fru Ossner.

"Can't you realise the significance, my Mette? I possibly couldn't have come to you straight and said that I cherished love for Peter and that's why I proposed my marriage with you, so that I could go on loving Peter by becoming his step-father. If on the other hand, I had made a clean breast of my love for Peter and then made the proposal of our marriage, probably I wouldn't have any chance of getting you"—said Knut.

"So that's the meaning!—no, no I can't bring myself to believe that a man can be so selfless," said Fru Ossner.

Knut shrugged his shoulders a little, so great was his joy.

"I used to think that you loved me for my sake only," she continued, "and my belief was further strengthened when you wanted to burden yourself with the children."

"Do you remember, you asked me whether I loved you or not. To tell you the truth, I had loved another woman before. She is now, unfortunately, married to another, though I really loved her. Others may laugh at this first

love of mine but to me it's a galling reality. I would have been guilty of perversion of truth if I had told myself that I loved you with the same intensity of passion as I loved her. To be true to you, I don't really love you as much as the word love had significance to me at that time ; but damn it, what after all is the result of passionate love ? I am confident that we two shall make very good partners of life and that we shall be darn'd glad to get each other and that if you choose to become my wife, I shall do my best to make you happy."

Tears gathered in her blue eyes and made her eyes look more beautiful, but Knut had not the courage any more to dilate on the beauty of her eyes.

" I don't think I have ever come across such a high-souled man as you, Knut.....Knut, I do love you.....don't you think you would be able to give me a little of your love sometime in the future ?"

On hearing this, Knut clasped her in his arms and kissed her.

" Jo Visst " (sure)—said Knut—" it's so easy to say. Well, I think we are better off than most men because with them love flies away as soon as they are churched, but with us it's a different story.....our love will begin after we are married."

THE ART AND FUNCTION OF POETRY

(EVOLUTION OF THE CRITICAL THEORY)

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THE GROWTH of the theory of poetry is one of progressions and retrogressions, and the process still continues, for there are even now dissenting voices who would pull down its mighty edifice, so painfully built. Many of the elements of the theory, however, were born quite early, as early as the Greeks.

Although the main trend of *Greek criticism* was to confuse art and morality —as in Aeschylus, Euripides, Aristophanes, and Plato, Horace and others— there were voices—as of Aristotle and Longinus—who asserted that the function of the poet, like the Homeric minstrel was " to make men glad " and not to " make men better." Aristotle, even defined the kind of that pleasure by declaring that each work affords pleasure appropriate to its own kind. Aristotle also pointed out that the appeal of poetry is to the emotions, thus anticipating De Quincy's distinction between literature as a fine art and the literature of knowledge, whose appeal is to the intellect. The nature of the emotional appeal of poetry, however, was left to Longinus to show. It is immediate, intuitive and irresistible, lifting the trained reader out of himself—not only once, but again and again. The ecstasy in the reader was induced by the exhibition of truth.

The stress on the intimate connection between truth and poetry had been gaining strength ever since Homer, yet Aristotle was the first to define clearly the nature of that connection. Poetry, is not, as Plato had believed, an imitation of life. It is the arrangement of the essentials of life thrown into a pattern, which gives poetic unity to the piece, and to which every thing should be subservient. It is less than life since it lacks its flesh and blood. Yet it is more than life since it leaves out the accidentals of life, representing only its permanent elements, thus attaining universality. Shelley is not dealing with the west wind, but the miseries and hopes of mankind—its winter and its spring. That is why poetry is more philosophical than history, which deals only with the particular, of what has happened, while poetry deals with what may happen any moment. It was, however, left to Longinus to show explicitly what the poet does with the truth he deals with : he exhibits it, reveals it, but does not teach it.

But whence does the poet derive this power to exhibit truth, this power to make men glad ? Homer and even Plato, in the " Ion " regarded the poet as the passive vehicle of an external and higher agency, destitute of any quality in himself. Plato, developing his theory on philosophic grounds, virtually gave a death blow to the idea of a divinely inspired being : the poet was a mere " mechanical " imitator of life. Aristotle and Longinus, though they

rescued the creative faculty from the degradation involved in its conception as something mechanical, were inclined to regard it seated more in the artist himself than in any outside agency. They, however, did not deny its existence; yet certainly the idea of "inspiration" in its literal sense had receded into the back ground. But Longinus agreed with Homer and Plato that the state of mind during creation was one of ecstasy or rapture.

So there are elements in Greek criticism out of which the modern theory of poetry could be built, though it is not found systematized in any one author: the aim of poetry, its manner of appeal to the reader, its connection with truth, the source of the poetic power, etc., have been pointed out by one or the other critic.

The Hellenic light was succeeded by the *Dark Ages*, when the Muses of poetry were denounced due to the supremacy and prejudice of the Church, as "Wantons of the theatre," enemies of wisdom, and destroyers of reason. The period is unimportant except for Dante's remark that the process of the externalization of the vision of the poet, the process of communication, the necessity of which had never been denied, is one of "painful and elaborate toil."

The stifling discipline of the *Dark Age* was followed by the spirit of license of the *Renaissance*. Sidney and Ben Johnson—stray critics in a creative age—were concerned mainly with correcting and curving the licentious spirit by imposing the discipline of classical rules. Sidney, however, also attended to the aims and effects of poetry. He maintains with Horace that "delightful teaching is the end of Poesy." But he puts more stress on delight. David is a poet because "he showeth himself a passionate lover of that unspeakable and everlasting beauty (the quality in a work of art which gives delight) to be seen by the eyes of the mind." Again he agrees with Longinus that heart must be "moved" by poetry "more than with a trumpet."

Johnson and Sidney, stray classical critics in a Romantic age, were followed by an age of blind followers of *classicism* under the leadership of Boileau. For the majority in the eighteenth century literature was a matter of mere ornamentation according to classical rules. What a backward step from the heroic attempts and partial successes of the Greeks to see into the heart of the nature of poetry, from which even Sidney was not altogether immune! Still certain thoughtful minds as *Dryden* and the *eighteenth century Psychologists* help to subtilize further the conception of poetry. The influence of the rapidly growing *German criticism* is also beginning to be felt, reaching its full fruition in the next century.

The first contribution of the 18th century was to elaborate on the Greek sense of the intimate connection between life and letters. For the first time *Dryden* introduces the notion of literature as an organic force which develops with the development of a nation expressing the impulses of each new age in a manner suited to its growth. The value of a work of art is to be judged by its truth to "the disposition of the people to which the poet writes" and not

by the canons of Aristotle. This conclusion was reinforced by Addison and Burke. Not only was the poet engaged upon life, he also employed faculties which were different from those of others only in degree and not in kind. So the theory of the poet as the passive vehicle of an external and higher being, which had been unconsciously receding into the background ever since Aristotle, was logically refuted. Another link with reality was the spectators or the audience. The necessity of communication had never been denied, but it was never laboured so much as by Lessing. So the poet for the 18th century was connected with life by a triple bond: his material was reality, the faculties he used were akin to those of human beings, and he had to make himself intelligible also to real persons.

This connection between reality and art was carried to an extreme by some of the *German critics* who subordinated even beauty (the quality in a work of art which delights) to truth. This would be a backward step after Aristotle, Longinus, Dryden, and others had established delight as the chief aim of poetry. Lessing corrected these extremists by admitting that the aim of the artist is to exhibit truth, but only so much of it as is compatible with beauty. The sculptor does not make his Lacoon cry as in Homer, for that would necessitate the forcing open of his mouth which would be a mere cavity and look ugly. So neither mere beauty would do, for if truth is neglected the illusion which ' is the principal end of poetry " would be dispelled. Nor mere truth would do, for if a work of art neglects the principle of beauty, it will fail to delight—and, as Dryden says: " Delight is the chief if not the only end of poesy." So the artist must not pursue beauty " farther than truth and expression permit." Nor must he exhibit truth more than is compatible with beauty. Good art strikes a balance between truth and beauty. This was preparing the way for Keats' " Beauty is truth, truth beauty ": Beauty in the higher sense cannot be created but through the perception of truth; and truth in the higher sense, perceived by the intellectualized imagination—imagination of a consciousness prepared by habitual thought—is beautiful.

In spite of the connection between art and life, art is not merely an imitation of it. Its purpose, says Dryden, is " to take so much only (from life) as will make a beautiful resemblance of the whole." So art is an illusion of life; but more beautiful—Aristotle has said: more significant. Again " beautiful resemblance " implies the recognition of the necessity of throwing into a form of the selected portions of life, and form means a predominant passion to which the other parts are subordinate and to which they contribute: thus the whole work is stamped with unity. This is a repetition of Aristotle's stress on the importance of " plot."

Again *Lessing* recognises more explicitly than others before him that poetry has its message only for the rightly trained. This was a reinforced echo of Longinus and an anticipation of the Romantics. But the most important contribution of the eighteenth century is the development of the theory of communication. The necessity for the poet of making himself " intelligible to

all " had never been denied ever since the Homeric minstrel. This necessity was one of the reasons of the growth of the conception that art, though it cannot create life, must create an illusion of life. Even Dio Chrysoston and Philostratus, who denied that the material of the poet is life, admitted that the unseen must be portrayed in terms of life : the " airy nothings " must be given " a local habitation and a name " before they can be understood by others. But communication presupposes a medium, and each medium has its own limitations, which it imposes upon the poet. The comparative study of the limitations of various media had never been carried out with such elaboration as Lessing did in the eighteenth century. Previous critics had pointed out the kinship of the arts. Lessing pointed out the difference which existed side by side with the kinship.

The *eighteenth century*—on the whole a superficial age occupied only with the externals of poetry—was followed by the subtle-minded *Romantic age*, with its passion for penetrating to the heart of the Mystery. Under the searching gaze of its champions the theory of poetry yielded its secrets with an openness hitherto unknown.

First of all they established the connection between life and literature with a vengeance. Frederick Schlegel said that " Literature is the comprehensive essence of the intellectual life of a nation." This extension of the domain of literature was the result of the demand of the romantic poets to experience life fully. Goethe and Coleridge declared the experience of all aspects of life to be an essential part of a poet's equipment. For in contrast to Plato, Keats, Coleridge, Wordsworth and others, agreed with Hegel that the external reality forms an essential, though a fractional part of the infinite mind, the spiritual reality—the portrayal of which is the concern of poetry—; and so it could not be neglected. Down from Plato to Addison and Burke the connection between life and literature had been realised. But never had the whole of life been claimed as the poet's domain with so much explicit passionateness.

Again they were one with their predecessors in admitting that poetry cannot, and need not, copy life. Its object is the recreation of nature : the throwing, as Coleridge for example said, of the essentials of things into a living form. Form echoes the stress which Aristotle and Dryden laid on the importance of motive of " plot." Again ' living ' brings out the distinction between the poetic faculty and the Kantian Imagiantion which drew from things only their conceptions, their abstract significances. The world of the poet's creation, however, though it cannot actually live like life, it must seem to be as alive. Again by saying that poetry represents the essentials of things, Coleridge stresses the important point that the experience which poetry exhibits must be " worth while." And, if it is important, it cannot be forgotten. Good poetry has " a continuous undercurrent of deep feeling." You must bear away the music in your heart " long after it is heard no more." The emphasis on the worthwhileness of the poet's intuition, however, tended to be over emphasised at the expense of the equally important factor of expression. In its extreme

form it led to the romantic confusion of art and emotion, as when Byron said that the poets who had "never penn'd their inspiration" were "perchance the best." Here was the germ of the theory of "Art for art's sake" that developed about the end of the century. The same romantics, however—as Coleridge and Shelley, for example—did recognize the necessity of communication. The stress on the worth-whileness of the intuition, however, did one service. It made it impossible for later centuries to fall a prey to the eighteenth century dogma that poetry was a mere matter of "Rules."

Poetry is not the result of the play of superficial intellect. The poetic vision, unlike philosophic truth, must be apprehended, not by conscious reason, but immediately and intuitively. The intuition may be either of a consciousness unprepared by conscious thought—as Shelley, Blake and others thought it ought to be—or it may be the intuition of one who "had also thought long and deep." Coleridge, Keats and Wordsworth agreed with Longinus in regarding the latter intuition as the right one.

In each case the aesthetic experience is accompanied by energy, delight, ecstasy, vivid sensations, which are the guarantee of the truth of the apprehension. This necessity of looking for vivid sensations as the means of ensuring the truth of the vision degenerated into pre-occupation with vivid sensations, rather sensation thought to be vivid (as in the decadents), for their own sake. They became interested in deciphering the emotions passively received, rather than in the presentation of objects which evoked them. For example, Keats is sickly pre-occupied with his own emotions in the beginning of the *Ode to a Nightingale*. So creation degenerated into mere psychological curiosity. The poet's job, however, is to see, what he feels intensely, what that is in life which has stirred him, and to represent those objects with his feelings shining around, without hiding them. That is the function of the poetic imagination according to Longinus. Occupation o personal emotions is never the sign of great art. Both of Coleridge and Goethe agree with Matthew Arnold that art must be objective and univeral in subject matter and must seems object in its treatment. Wordsworth and Shelley id their impersonal lyric—as *The solitary Reayer*, *Ode to the West Wind*, and so on—alwaps rise from the particular to the universal.

Again this too much pre-occupation with personal emotions tends to upset the balance of the poet, while the state of mind required in the artist is "Negative Capability," one of aesthetic contemplation. This serenity results from being able to see emotions in perspective, in relation to the things which evoke them. Without this relationship emotions become without ballast, and tend to possess the poet instead of being possessed by him. The poet, however, must not be possessed by emotions, but must possess them. Otherwise he cannot organise impressions received from life, which is necessary, as both Coleridge and Croce agree, before they can become art.

Nor do the romantic critics neglect the reader. Like Longinus Coleridge believed that the appeal of poetry is immediate and to the intuition. The romantics also recognised with a strength of conviction never shown before,

except in Longinus, that poetry must "move." Again they agreed with Longinus and Lessing that poetry has its full message only for the rightly trained. Also that poetry does not instruct, but reveals or exhibits. Whenever poetry had been allotted a function other than of delighting, it had always been instruction. Lessing was the first to point out after Longinus that poetry does not instruct but exhibits truth, and delights (result of beauty in the work of art) through that exhibition, He started us on the way to the reconciliation of beauty and truth which is the most important contribution of the romantics to criticism. Blake regarded the poet as the revealer of the vision in which truth and beauty were automatically combined. Coleridge's Esemplastic Imagination revealed in a work of art the unity of things, the greatest truth, and also, excited through it, the emotions "for the purpose of immediate pleasure, through the medium of beauty." So there is no antagonism between beauty and truth as Plato supposed. This reconciliation, however, had been implicit in the oft-repeated assertion that poetry delights and instructs at the same time. Yet the real decisive, and most explicit step was taken by Keats, who identified the two, evolving the most systematic theory of beauty-truth.

So the Romantics give us an all-round discussion of poetry: discussing its kinship, as well as difference with life; the nature of the aesthetic experience: the relation of beauty and truth; and the problem of communication.

The romantics were followed by the *Victorians*, who tried to make art, like everything else, subservient to morality, with a decisiveness greater than Sidney's and equalling Plato's. "Arts," said *Ruskin*, "must be didactic to the people, and that as their chief end." Beautiful and "good" is that which sets the glory of God brightly before us. Voices rebelling against this main tendency, however, were not lacking. *Pater* reversed Ruskin's order of values: it was not morality that was to guide art, it was art that was to set up the ideal for morality, for art does nothing but present the rarefied experience of life. Again *Whisther* and others, reacting against Ruskin's didacticism, went to the other extreme of denying any connection at all of art with life. Now art, as the whole line of same critics would admit, represents life, and morality as forming one of the important facts of life, cannot be neglected. This is only one of the main arguments to show the connection between the two. But though they are inseparable, and Ruskin did well to emphasise this fact, they are distinct. Whatever morality art teaches it can only be incidental. Ruskin's mistake was that he regarded art as the hand-maid of morality.

The upholders of the theory also tried to correct the mistaken dictum of Ruskin that art is addressed to the "rank of popular minds" by another mistake; that of denying any need of having anything to do with any audience whatever. In defiance to modern psychology they declared that the poet creates with faculties different in kind from those of other men, by whom he could not hope to be understood, and so he need not bother about them. So the necessity of communication was thrown to the winds; and the artist's entire dependance on self justified any eccentricity in art.

Yet although confusion is the chief contribution of the Victorians, they did reinforce certain conclusions already arrived at. Both *Arnold* and *Pater* agree that art does not merely imitate life : art, says Pater, does not present fact but the artist's sense of fact, his " criticism of life." This criticism is implied in the selection from life, for representation, of those portions, which, the artist thinks, would " most powerfully appeal to those elementary feelings which subsist permanently in the race and which are independant of time." Again Arnold does not forget to stress the importance of the unity of a " total impression " in a piece of art. Then Pater repeats Keats and Wordsworth when he says that all aspects of life must be watched " attentively." For a " severe intellectual meditation " on life is essential for the poet " without which all the more serious charm is lacking to the imaginative world." Pater agrees with Keats also in the assertion that the state of mind during creation should be one of detached contemplation, " a cold austerity of mind." But though the artist is not possessed by emotions he seeks to represent, he has the feeling of delight—of energy, as the Romantics said—resulting from perfect understanding : " the feeling of a poetic beauty in mere clearness of thought."

The Victorians, indeed, lent their support to certain conclusion already arrived at. But their main part was to confuse issues already distinguished after long and painful toil.

From the Victorians we come to the *twentieth century,* where lawlessness is the law. This confusion is the result of the modern love of novelty, which started as a healthy assertion of the claims of individuality, which, in turn, carried to an excess has degenerated into justification of caprice. The open championship of caprice is embodied in the modern Expressionist movement. Its exponents, under Signor Pirandello, like the upholders of the " art for art's sake " theory, underrate the importance of reality. If they do represent life it is in a highly personalized form. Now it is true that we cannot escape from the personality of the artist, but we demand from him (as Coleridge, Goethe, Arnold and others have pointed out) nevertheless an appearance of objectivity. Generally, however, they do not bother about life. They just give us the state of their own mind without any reference to objects evoking it, through a formal structure, which in some unexplained way corresponds to it. In this respect Croce is one with them : his " impressions," the concern of his artist, seem to have no connection with life. He is also one with them in his indifference to the quality of the state of mind or intuition, which the artist seeks to represent. Aristotle, Dante, Coleridge, Goethe, Arnold, and others have all stressed the importance of the quality of the intuition, its beauty. The Expressionists, however, say that the artist is bound to express whatever impression has been made on him. By expression, however, they do not necessarily mean communication. Croce agrees with them that the artist as artist is only concerned with the organisation of " impressions " in his own mind and not with the externalization of that organisation.

Yet the twentieth century is not altogether lacking in sane critics. Among

these T. S. Eliot and I. A. Richards stand out as the most prominent. They have established no new truths. Only they have arrived at the old ones by different means. For example, Keats had said that the mood of creation is one of detached contemplation resulting from perfect understanding, from seeing the various objects and emotions in perspective. T. S. Eliot, however, says that this poise results from the fact that the man who creates and the man who feels are two different beings. In Richards, however, a similar calm results from the satisfaction of the maximum impulses without any conflict. Other conclusions that are reinforced are : the difference between aesthetic imagination and the other faculties is one of degree, not of kind. Again they re-establish the intimate connection between life and poetry : poetry is born out of life and is meant to inspire life. Here, however, a difference emerges. T. S. Eliot recognises the connection between art and morality without confusing the two. " Poetry " remains " a superior amusement." Richards, however, recreates Ruskin's confusion. True, Richards considerably widens the conception of morality, interpreting it in terms of psychology, thus making it vital and connecting it with the creative process. But he denies the fact that though art may incidentally suggest morality, its aim is not that but " to excite immediate pleasure through the medium of beauty." Again both agree that art does not copy life but only its essentials, necessitating selection. Further, Richard's distinction between poetic truth and scientific truth is only Aristotle's argument elaborated. A thing is true for the poet if it is true for the " milieu " in which it is placed.

So when we find any same views in the confused heap of modern criticism, they are no new territory discovered, only a different route to the old one has been found out.

Thus the graph of the development of the theory of poetry does not present a steady ascent, only a wave-like motion. Issues clarified in one age are confused in the succeeding one, re-clarified and re-confused, and the process continues. The question of the connection between art and morality may be taken as an example. The Greeks both confused and clarified the issue. Elizebethan criticism again confused the two. Dryden and the Romantics established the distinction against which the Victorians reacted with a moral fervour. The Victorians were reacted too with an equally fenatic zeal by the " Art for art's " sake theorists and the modern Expressionists. T. S. Eliot points out the connection between the two, without confusing them. Richards supplements him by re-creating the confusion. Still, however, in this heap of contradictory opinions there is discernible a design from which a systematic theory of poetry might be built. Art is the result, as Pater most explicitly says, of the attentive observation of life. It is the imaginative apprehension—set into motion, of course, by observation—of the permanent elements of life, thrown into a pattern, to be intuitively intelligible—for that art must be in terms of life—to whoever has the mastery of the medium employed. Now since the artist leaves out the casual elements of life he is giving us less than reality. But he is creating more than reality in the sense that he gives us the

significance of life—a significance which would be lost if we ourselves were to observe reality, depending upon the evidence of our half drowsy senses. This significance, however, is only a bit of truth : truth seen from the point where the personality of the author stands. Yet each bit is valuable in making intelligible life, which we all find too obscure.

Not only should a work of art be true it must also be beautiful. Beauty is the quality of the effect of a " worthwhile " intuition, or " sense of fact," exhibited. In order to be worthwhile the intuition must carry the conviction of truth. It cannot be absolute truth. That is impossible in this relative world. It can at the most be the artist's personal sense of fact. Yet he is universal in the presentment of his personality, in the sense that he believes it to be (for otherwise he will not consider it " worthwhile " to exhibit it) and men accept it as a more adequate rendering of life than they attain to when their perceptions are less alert. Again beauty can be measured by the degree and quality of the aesthetic experience which a work of art excites. The experience which an artist wants to evoke is that of aesthetic contemplation, where we look upon and understand experiecne. He can keep us in this mood which is his aim, only by convincing us at every stage. Again, this mood of aesthetic contemplation is accompanied by " pleasure," " delight," " joy," " ecstasy "—the signification of each of these terms can be varied according to the feelings excited by the peculiar quality of beauty in a work of art.

Again the fact that a work of art is meant to be exhibited imposes two necessary conditions on a work of art. Firstly, it must have a " theme " or " motive " or " predominant passion," capable of brief and precise statement, enabling its apprehension at a single glance. To this motive the various parts are subordinate and contribute. In fiction for example, it is the significant situation—this, however, the characters help to create, and in it are they tried —that is the first thing, not the characters themselves. Secondly, the artist must have technical mastery over his medium in order to make himself perfectly intelligible to others. This can be attained neither by a blind following of exact rules, nor by depending entirely on inspiration. To the former is due the mechanicality of the eighteenth century ; and to the latter the Romantic imperfect expression. The externalization of the artist's vision, as Dante and Virgil testify, is a difficult process. From the very nature of inspiration given by Shelley, " painful toil " is necessary if we would make the best of a bad bargain. And having regard to the close connection between " words and sense " some have gone so far as to assert that only with expression comes true perception. " Painful toil," however, does not mean the negation of imagination. In fact imagination is the main agent both in perception and its externalization, though in the latter case it also takes help from the scientific knowledge of the tools. This essential mastery of the medium, attained imaginatively and scientifically, implies the knowledge of the effects producible by his medium and the manner of producing them.

So art is the exhibition of an illusion, having a basis in fact and marked by a unity, which makes for beauty and provides pleasure.

Round the World

E. M. Forster on India

A few months ago the famous English writer, E. M. Forster, revisited this country after twentyfive years. During this period many changes had been wrought in Indian life. Forster was particularly impressed by the revolutionary changes which had been brought about in woman's way of life. On return to London he emphasised in a broadcast the virtual elimination in many places of the *pardah* which was even in the first two decades of this century a basic factor of our social organisation, especially in Northern India. Forster noticed with pleasure that at public functions which he attended women outnumbered men and what was more important they took a leading share of responsibility in all political and social activities. None has so far been able to trace the exact origin of the *pardah* system in this country. Only this much is known that the advent of Islam caused its expansion throughout those territories in which the Muslims dominated. But whatever might be the origin of the *pardah* and whatever might be the cause of its expansion in India, the fact stood out that this custom was absolutely enervating in its effect not merely on the life of those who were shut behind the *pardah* but also on those who remained outside it. Many factors have contributed to the elimination of the old rigour of the custom. Progress of education, particularly among women, the example of the west and the influence exerted by the social and political movements of the last half century have each been contributory factors. The breakdown of the old economic system, particularly among the middle class, has had also its share of responsibility for the happy consummation that is taking place before our eyes.

Socialist Experiment in Czechoslovakia

Before Munich Czechoslovakia was a liberal democracy. Masaryk and his colleagues had laid down the basic principles of their state organisation under the inspiration of the 19th century liberalism. In fact it may be said that among the succession states of Europe Czechoslovak experiment of parliamentary democracy was the most effective. Since Munich, however, the people of this beautiful country have learnt many new lessons. Disappointed in all expectations of help from the Western Democracies in their hour of peril, its statesmen have now definitely placed themselves within the orbit of Soviet influence. Partly because of this and partly because of the peculiar economic conditions created by cruel and prolonged German occupation, the Czechoslovak Government has now cut adrift from old liberal moorings and taken recourse to socialist experiments. On return to their country from exile President Benes and his colleagues found that the Czechs who owned and controlled vast financial, industrial, and agricultural combines were from the standpoint of national interests quite unworthy of confidence and support. There were many evidences of their willing collaboration with the enemy throughout the dismal period of occupation. Besides, the whole of porcelain industry, ninety per cent. of paper industry and seventyfive per cent. of chemical works were during these years in the hands of Germans. The industries just mentioned again did not exhaust German influenee and control. The only illustrated such influence and control, which were in fact far-reaching. Now that the Germans were to be ousted from the position they happened to occupy, the question arose whether the vacuum was to be filled by Czech industrialists who had proved so unreliable during the years of storm and stress or whether all the important industries and agricultural concerns were to be taken over by the State. The latter alternative was now chosen. Actually all mines, heavy industries and the whole of the chemical industry have been nationalised. So have been the larger factories in textiles, china, cellulose, timber, paper and leather. Sugar factories, distilleries, breweries, and flour mills have also come under state control. All these concerns, though nationalised, are being managed according to the principles of commercial enterprise.

Each of them is run by a manager and a managing committee, one-third of the members of the latter being elected by the employees and another one-third being nominated by a central authority. The Manager is appointed by the Committee with the approval of the Minister of Industry and the Board of Central Authority. The general economic plan according to which the nationalised industries have to be operated is laid down by a national body called the Economic Council which consists of six Cabinet Ministers and representatives of trade union and co-operative movements.

Labour Government and Diplomatic Appointments

During the last quarter century of responsible government in our country difficulties have not unoften been experienced by popular Ministers in maintaining proper relations with the permanent members of the higher Civil Service. This has been largely due to the fact that their ideals and experiences have usually been rather sharply different. While the Ministers representing the new outlook and the new aspirations of the people would insist on approaching governmental problems in one way, the higher civil servants accustomed to their old methods would like to stick to their old ways. The Ministers appreciating the needs of the time would often insist on introducing reforms, even basic reforms, in the old system. But their permanent subordinates, inured to old traditions, would insist on conserving what already existed. This is why it has been increasingly felt that the old civil service cannot be the proper instrument of work in the new regime. Those of us here who look askance at any attempt to reorganise the permanent services should bear in mind the agitation which has been set on foot in England against the appointment to key diplomatic positions of men who had been trained in the old school, imbued with old traditions and inspired by old conservative ideas. The present Labour Government has been in office in England for one year. During this period some important appointments have gone no doubt to the men of the Party. The example which comes easily to us is the appointment to the Governorship of Bengal. In most cases, however, old experienced members of the permanent services have won the laurels, although their ideals and outlook have very little in common with those of the Labour Ministry they are to serve. In making some of these latter appointments the Labour Government could not have been blamed, if it went outside the Civil Service to make its choice. Some high diplomatic appointments may always be made from public life. The members of the permanent service need not necessarily look forward to promotion to those places. The Labour Cabinet has, however appointed experienced civil servants to represent the Government not only at important foreign capitals but also at the UNO. This has been taken exception to by certain members of the Labour Party in the House of Commons. William Warbey actually raised the matter in that House and heckled the Under-Secretary for Foreign Affairs in this regard. His argument is that the Labour Party has been returned to power by an electorate whose ideals, aspirations and ways of life are entirely different from those of the fortunate civil servants who have been appointed to key positions. They may not prove exactly unfaithful to the Labour Government and may even try to carry out its instructions to the best of their ability. But as they do not share the new outlook and the new ideals of the Government in office, they cannot with all their efforts represent it correctly at foreign capitals and at the UNO.

The Problem of Palestine

The problem of Palestine is becoming as difficult to solve as the Irish question was at one time. When the policy of making this country the national home of the Jews was adopted in 1917, neither the late Lord Balfour nor his colleagues in the Government counted with Arab nationalism. At that time the Arabs were part of the Turkish empire and they had not yet become as self-conscious as they increasingly became after the conclusion of the first World War. While this is a fact it should be known that even at the time Balfour was making the declaration, the Arabs were already being persuaded by a famous Englishman to revolt against the suzerainty of the Turkish Sultanate. People who were so revolting against their existing

masters were not expected to tolerate the shackles which a third power might decide to impose upon them. Putting, however, this simple truth in their pocket the English stepped into the shoes of the Turks in Palestine, though not technically as sovereign rulers but as the mandatory of the League of Nations. Not only the English authority so imposed proved galling to the Arabs but the Jews who now emigrated to Palestine in large batches came to be considered as a thorn on their side.

In fact the British policy as embodied in Balfour Declaration and as acted up to in years following was unjust both to the Arabs to whom Palestine belonged and to the Jews who were persuaded by zionist enthusiasts to proceed to Palestine and make that country their home. It was but inevitable that the two peoples now brought together would regard their interests as conflicting and come into clashes with each other. Actually in the course of the next decade and a half such clashes between them became as violent as they were frequent. The British Government now became confronted with a problem which it had itself created. Without finding any readymade solution, it appointed a Royal Commission of which Sir Reginald Coupland, now so famous in the history of Indian constitutional evolution, was a member. This Commission recommended the partition of Palestine into two halves—one Arab and one Jew. The proposal was not acceptable either to the zionists whose hopes and aspirations were now bound up with the whole of Palestine or to the Arabs who in fact reacted violently against the proposal of dividing their country. Meanwhile the international situation worsened day by day and the British Government, unwilling to alienate the Arabs at that critical hour, decided to take no action on that recommendation. So the War years passed by and the Palestine question remained in cold storage.

But for some time past the Arab-Jewish problem has again become acute mainly due to desperate attempts to facilitate Jewish immigration from Europe. In consequence of it various suggestions are again being put forward for its solution. In certain circles the conviction seems to have gained ground that the solution lies in the revival of the recommendation of the Royal Commission and the partition of the country into two distinct halves. But as this might rake up the old controversy, more moderate men are thinking of a federation between these units. The Arabs would live their own life in their own unit and the Jews theirs in the other half but the two would enter into a federation for certain purposes. This, however, presupposes an agreement between the two groups on certain essential and vital matters and a willingness on their part to live under a common government entrusted with the management of these essential matters. But will this agreement be forthcoming ?

Emoluments of Legislators :

There was a time when in a country like England membership of the House of Commons was the privilege only of the rich. It was possible for them on that account to render honorary services as legislators. In fact they built up a tradition that service to the country was the only return to which an M.P. could look forward. To expect any financial gain for the time and energy devoted to parliamentary work was regarded as dishonourable for an Hon'ble Member. But while honorary service was possible and even desirable in the case of an M.P. who was the son of a landed or industrial magnate, such service was impossible in the case of one who had no unearned income to fall back upon. It is strange that British democracy was blind for years to the fact which had been recognized even by the Athenians four centuries before the birth of Christ. But even the British democracy could not ignore this question after the general election of 1905-6 in which a large contingent of labour members was returned to the House of Commons. The British Government was in fact now called upon to tackle the problem of those Members of the House of Commons who had to divide their time between earning their livelihood and attending to parliamentary duties.

Accordingly in 1911 it was decided to introduce the system of paying a salary to the M.P's. The amount fixed in this regard was £400 a year. It should be known in this connection that this decision which was an act of mere common sense was not arrived at without some un-

reasonable criticism being made on the floor of the House. Many of the traditionalists gave an exhibition of their snobbery on this occasion by pointing out that the system of payment would only result in the introduction of professionalism in English politics. What was so long a fine game for well known gentlemen to play would as the result of such payment be taken over by professionals from unknown places. But fortunately such arguments could no longer avail. The system of paying the Members was introduced and came to stay. Only the amount which suited the circumstances of pre-1914 days became too small after the first World War. It was not however increased till 1937 when it was raised to £600. But the War of 1939 45 made this amount also out of date. It has in fact proved to be insignificant in comparison with the demands which are now made upon the purse of the M.P.'s. In view of this it was decided recently to raise it to £1000. £500 of this sum would be regarded as salary and consequently would be subject to the imposition of income-tax but the other £500 would be earmarked for expenses incidental to parliamentary work and would therefore be exempt from such tax. There are people in England who happen to regard this increase in the emoluments of an M.P. as exorbitant. But it should be borne in mind that in the United States a Senator gets a salary of 10,000 dollars a year and other facilities to boot. He is for instance given an office of his own with necessary secretarial help. It should be further borne in mind that membership of the House of Commons has now become a whole-time job and if people are to be persuaded to undertake this onerous job, they must be offered proper remuneration for it. It is no longer enough that they should have the privilege to write M.P. after their name.

In our country the system of paying a salary to the members of the legislative bodies was introduced only recently. Before that the membership of such bodies carried with it the privilege of drawing handsome railway fares from and to their homes, taxi fares in the town where the legislature was located and liberal halting allowances during the period the legislature was in session. Those of the members who were wealthy and had a high standard of living used to utilise all these concessions for their personal comfort. But many of the rest would stint and save and at the end of a legislative career would succeed in creating a good bank-balance. Since the operation of provincial autonomy under the Act of 1935 the system of paying a salary in addition to other concessions has been introduced in the provinces. This salary though once increased is not very high. Nor, however, is the standard of living of most members very high. They have in fact evolved ways of living as cheaply as possible during their stay in the provincial capital and saving not only their salary but much of their other emoluments. Besides, membership of the legislatures does not require wholetime work. At most they have to devote four months during the year to this business. Long and constant correspondence with the constituents which a British M.P. has to regard as inevitable and which entails so great a drain on his purse has not been developed at all in this country. Most of the members again deny themselves any secretarial help. In view of these facts what is paid to the members should be regarded as enough.

But if the legislatures are to be made more efficient and their members more useful to the Government and the public, better library and secretarial facilities should be made available to them. The library of the Legislature is not known to be very well-equipped. Nor is its arrangement very useful to the members. In the first place the Librarian should take note of the subjects which usually come in for discussion in the legislature and collect in the library the necessary and relevant books and documents. Before a session starts, he should again take note of the important items in the agenda and keep ready several sets of books and papers regarding the important subjects to be discussed, so that when a member interested in any of these subjects comes to the Library he may have an opportunity of laying his hand at once on the relevant file, complete by itself. In the Library also he should get the stenographer to take down his points and if need be his speeches. An arrangement of this character will help the members in acquainting themselves with the history of problems, with the kind of attempts made in earlier years to solve them, with the new facts and figures which have accumulated since those attempts at solution were made, and with the lines of approach which

may now be made towards effective and permanent solution. Such acquaintance with history and facts will in its turn help a good deal in ruling out windy speeches and unhelpful criticism.

Abolition of Bigamy

While the comprehensive amendment of the Hindu Law Code by the Central Legislature has been hanging fire, reformers made impatient by this delay have taken up one aspect of it in the Bombay Legislature. A Government Bill to abolish bigamy is now in that province on legislative anvil. Such a bill might better have been passed by the Central Legislature so as to abolish this vice in all provinces simultaneously. Better still it would have been, if it were adopted as part of the new comprehensive code. But in the absence of a central law it is good that the Bombay Government has taken advantage of its concurent jurisdiction and is setting an example for other provinces and states to follow. All good and honest men will congratulate the Bombay Government on the courageous step it has taken.

Miscellany

BENOY SARKAR

EXPECTATION OF LIFE FROM 50,000 B.C. TO 1940 A.C.

In Eur-America the expetation of life has increased 21 years (50 per cent) between 1840 and 1930, say Hart and Hertz in the *American Sociological Review* for December, 1944. And they ask: "What of the trends before the dawn of modern vital statistics?"

Their answer is recorded as follows: First, the trend of expectation of life in towns has been much more steeply upward than that of rural areas. Secondly, judging from the data on London, the urban expectation was inereasing relatively slowly before 1870, just as was the general expectation. Thirdly, the data from Geneva (Switzerland) suggest a previous logistic increase in urban expectation, beginning probably about the time of the opening up of the New World. Finally, if the expectations derived from pre-historic skeletons and from ancient tombstones are even approximately correct, expectation of life has increased as much since 1800 as it did during the entire preceding 50,000 years.

In the Lower Palaeolithic epochs (*c.* 50,000 B.C.) the expectation of life is taken to have been 21 years. This was the condition at Rome about 300 B.C. and at Geneva about 1500 A.C. It is about 1840 that the expectation for seven Eur-American countries rose to 41 years. About 1940 the expectation of the same seven Eur-American countries is 62.

This has to be seen in the Indian perspective of 27 in 1931 (23 in 1911). So far as India is concerned, there is evidently a slight improvement in recent years. But the situation is more or less of the Palaeolithic epochs.

THE MAXIMUM IN THE SPAN OF LIFE

In general, it seems probable that progress in urban expectation of life has been going on for the past 400 years. The evidences point in the main towards accelerating progress in general health conditions during the past 50,000 years rather than towards deterioration or stagnation.

In Eur-American countries the expectation of life is tending to rise towards 70-75 years. But to accept this as the ultimate limit would be to assume that the span of human life has an inherent maximum which it is impossible for science to transcend. This position is treated as much too pessimistic. Hart and Hertz maintain that over and over again such limits have been asserted in relation to the speeds of land-vehicles and air-vehicles, the ranges of air planes, the magnifying power of microscopes, and so on, only to have the allegedly impenetrable ceilings penetrated. The upper limits established by logistic trends are valid only until some new development bursts through them in a fresh and usually a more rapid logistic rise. If and when the cancer is conquered, and if and when the reasons are discovered for aging in organisms made up of cells which under favourable conditions remain immortally young, if and when new basic discoveries like these are made, we may expect new and even more sweeping upsurges in life expectancy.

AMERICAN BIGOTRY

Bigotry is a universal and eternal phenomenon in inter-human relations. This is thrown into bold relief in Myers' *History of Bigotry in the United States* (New York, 1943). It is an account of the intense persecutions and conflicts between autocratic fanatical or frightened partisan groups in the U.S. trying to maintain their power or push their ideas in positions of social control. The cause of war, superstitious errors, motives of disorder, and methods of power politics come in for treatment. The records of the early colonial crusades against the Puritans and Quakers as well as the witch-hunting of New England have received an adequate attention. The organized and persistent attacks on the Masons, the Catholics, the Jews and the Negroes have been equally well described. In this connection due researches have been bestowed on secret or mysterious societies such as the Know-Nothings, the A.P.A., the Ku-Klux-Klan, the German-American Bund, the Christian Front Knights of the White Camellia, Silver Shirts, Black Shirts, Brown (and other coloured) Shirts. There is no doubt that every form of race-

prejudice and political arrogance which contemporary empire-holders and despotocrats associate with Fascist Italy and Nazi Germany has for ages been an orthodox and traditional American commodity.

The social anthropology of American culture such as has been exhibited by Myers should be treated as an introduction to American politics, economics and sociology. The author observes that some of these associations have enlisted millions of followers. They are equipped with mysterious disguising paraphernalia, ridiculous ignorance of the ideas, aims and principles of the group they were attacking. And consequently they were spreading outrageous lies and smearing gossip among the suffering or helpless populations. These methods are described as " exactly the tactics of war propaganda ".

THE TYRANNY OF THE CHILD

The purpose of Miss Ruth Perry's *Children Need Adults* (New York, 1948) is to show parents and teachers of pre-school children how to steer a constructive course between two detrimental extremes : the tyranny of the adult, and the tyranny of the child. The author emphasises the deep need of every child for fructifying relationships with adults who are warm, poised, outgoing, rich in sensitivities and understanding. The degree of maturity of the adults with whom the child lives influences greatly the degree of maturity which the chid will acquire for himself.

The author is the director of the nursery school and Kindergarten at the Riverside Church of New York. The book is particularly valuable in discussing the beginnings of science, art and religion. Home influence is rightly rated as of greatest importance in character formation. But a nursery school is treated as an excellent supplement for enriching child experience. The need for preventive guidance rather than punishment is emphasised. Constructive opportunities for the satisfaction of the need for attention are recommended.

RECIDIVISM IN CRIME

More than 50 per cent of prisoners in Federal and State penal institutions of the U.S.A. had already served sentences for prior crimes. The problem of these and other " recidivists " (repeaters in crime) is the subject matter of Waite's " *Prevention of Repeated Crime* " (1943). Recidivism is a most well known phenomenon everywhere. It is so obvious that everybody is likely to endorse Waite's statement that one who has already served the sentence is seven times likely to commit repeated crime than one who has not committed crime at all.

What should be done to prevent further crime on the part of those who are already known criminals? This is a topic of modern penology. The treatment is (1) punitive and (2) preventive. Preventive penology as a speculative category is getting known in India. But even in Eur-America the factual achievements of preventive penology are few and far between, and anything but substantial. Waite is positive, of course, about the failure of punitive treatment. But what about non-punitive, *i.e.* preventive treatment? It is possible, says he, to legislate about preventive treatment. The actual utilization of non-punitive methods is also discussed by him. It is pointed out that the legislation is not perfect and that affirmative (and not merely permissive) legislation is required. The gap between statutory permissiveness and the actual employment of preventive methods throughout the country is extremely wide.

The punitive purpose continues to be the essential sum and substance of the law at the present moment. Waite is convinced that punishment has proved to be ineffective as a preventive of repeated crime by former offenders who have been subjected to it. The objective of the new legislation must be to limit the possibility of character degradation. It must keep dangerous persons under suppression or even in segregation. It must reform the criminal and finally continue to protect and assist him in law-abiding conduct. Genuine rehabilitation through training in trades and education is one of the desiderata. Financial assistance after release from confinement is envisaged as another item in preventive penology.

Reviews and Notices of Books

State Management and Control of Railways in India.—By Professor L. A. Natesan, M.A., B.L. With a Foreword by Sir R. L. Wedgwood, Bart., C.B., C.M.G. Published by the University of Calcutta. Price Rs. 12.

Literature on the Management of Railways in India is mostly confined to reports of Enquiry Committees and Commissions and Government of India publications. There are very few books on the subject published by non-officials. Prof. Natesan's book is therefore a notable contribution in the field of Railway literature, as he has studied the problems affecting Indian Railways for the mere love of them.

This book reveals intensive study of statistics. Statistics by themselves speak nothing, but they become eloquent when they illustrate and interpret theories and tendencies. Prof. Natesan has been able to handle statistics in this fruitful way. There are many commendable features in this book and a long list will be necessary if all the excellent items of this publication have to be brought out. As a typical example, Prof. Natesan's capable criticism of the Capital expenditure during the period following the First World War may be mentioned. The railways were given plenty of money to spend on new projects but expenditure was not always well chosen. Works were started without a proper examination of their revenue-yielding capacity. Subsequent events proved that financial justifications of these schemes had been based on undue optimism. Prof. Natesan's observations are most timely and helpful as we are about to pass through another era of post-war expenditure. There are many other useful chapters in this book, specially those on freights, rates, industrial development and depreciation. Prof. Natesan's exposition has the virtue of thoroughness in it.

The book is not however without some limitations. It is, as its name indicates, a study of railway problems during 1920-37. We are passing through the year 1946-47 and the book is therefore somewhat out of date. It has no doubt some historical value and if lessons of the past have to guide us in future, many such lessons will be learnt from this book. The book is however practically silent on the various questions which faced the railways after 1936-37 —specially during the years of the Second World War. Many new problems came up during the period of war, *viz.*, unprecedented move of military traffic, construction of various operational and war works to facilitate intensive movement of this traffic, depletion of rolling stock and their non-replacement due to dearth of materials, essential repairs falling into arrears due to inability of the administration to send stock to workshops, the workshops themselves being busy in manufacturing munitions, provision of large scale A.R.P. measures, removal of workshops and headquarter officers from place to place as a corollary to war, creation of a Food Department and supply of rations and essential commodities at rates lower than controlled rates, etc. etc. Absence of these subjects in Prof. Natesan's book gives it the appearance of an old publication.

There is one important omission in this book which deserves comment. Very little has been said on the voting of grants and control of expenditure. It is an interesting study to see how parliamentary and financial control is exercised over huge sums of expenditure. Arrangements have been evolved from time to time which have not yet reached perfection. A review of the existing arrangements and suggestions for improvement, if any, would have enhanced the value of this book.

P. K. SARKAR

Cloud over the Crescent.—By Hiralal Seth. Published by East and West Publishing Co., Lahore. Pp. 187. Price Rs. 3.

According to the author, the book is an attempt to understand the complex, changeable mind of Mr. Jinnah, in his long political career, commencing as a Liberal and Moderate Nationalist and culminating as an ultra communalist advocating the breaking up of the unity of India by the establishment of Pakisthan.

The author seems to be *au courant* with foreign politics and easily applies its lessons to illustrate cases in India. He freely criticises all types of our political organisations League, Congress and Mahasabha. The two chapters in the book entitled "Lebensraum" and "Clog in the Wheel" are interesting.

The get up of the book is not attractive and it contains many misprints, a defect sought to be remedied by the inclusion of an errata.

J. CHAKRAVARTI

The Mockery of Law.—By D. Pant, B.Com., Ph.D. (Dublin). Published by Kitab Mahal, Allahabad. Pp. 106. Price Rs. 3.

In the preface, the author makes it clear that his book is addressed primarily to those few who are prepared "to think furiously, live dangerously and act manfully" and that

he would consider himself fortunate if he succeeds in administering mental shocks to the unthinking and timorous majority characterised in his inimitably vigorous and unorthodox language as the monopod ass. After proving how law as applied generally is an ass, that it is a dope, that statutes to possess any utility need constant revision, that law has come into existence for the protection of the rich and the powerful, that its interpreters, the judiciary, are biassed in their favour and that the executors of the findings of the judiciary "err on their side," in one word, after showing the fallibility and the limited utility of law, Dr. Pant in the last three chapters of his book gives his ideas in regard to the improvements which he considers necessary. It would be difficult, if not impossible, for one who has read his book so far to deny that he has made out a very strong case for his point of view.

If anything, this book advocating a new attitude towards law, shows the deep humanitarianism of the author, his impatience with the avoidable difficulties incidental to its formulation, interpretation and application as we have them today, as well as his militant desire to bring about necessary improvements. The language is always emphatic, picturesque, occasionally approaching that employed in the market place.

Holocaust.—By S. L. Ghosh. Published by Messrs A. Mukherjee & Co., 2, College Square, Calcutta. Pp. 223. with ten maps. Price Rs. 4-8.

Here we have the first volume of a history of the recent world war for the period September, 1939 to June, 1941. After giving his readers an able account of the factors which made it inevitable in the course of which the responsibility of the Treaty of Versailles for the appearance of Nazi Germany is traced and the selfish policy of appeasement of the then English and French governments is emphasised, the author goes on to narrate the series of campaigns conducted by Hitlerite Germany against the Continental powers. In successive very well-written chapters we learn about the over-running of Poland and its partition between Germany and Russia, the Russian occupation of Finland with its reasons, the German effort to cut the life-line of England by submarine warfare in the Atlantic, the invasion of Denmark and Norway and the occupation of Holland and Belgium by the German hordes. The fall of the Chamberlain Government and its substitution by that of Mr. Winston Churchill and his colleagues form the theme of an interesting chapter. Mr. Ghosh is careful to point out the reasons for every political and military move as well as the results which followed from them. In the concluding chapters, the scene is shifted to Northern Africa, Greece and Crete, the military operations conducted in which areas are clearly described.

We know of no better history of the last war published in India for the general reader giving a review of it as it stood towards the end of the first period when Hitlerite Germany had become the undisputed master of the whole of Continental Europe and of Northern Africa and when Great Britain's prestige was apparently at its lowest. It is clear that her "come back" will form the theme of the next volume to which we are looking forward. Mr. Ghosh is the master of a clear and picturesque style and not only has all his facts at his 'fingers' ends but also knows what to choose, out of the vast mass available and how to arrange them in proper perspective. We recommend its study to all who would like to read an interesting account of the Second World War.

H. C. MOOKERJEE

French Stories from Alphonse Daudet.—Translated by Indira Sarkar, Member, Alliance Française, Calcutta, with Preface, Introduction in French by Prof. Oliver Lacombe, Cultural Attaché to the Consulate-General for France at Calcutta, English translation of same and a brief appreciation of Daudet by the translator. Pp. 87. Price Rs. 4.

All the seven stories of Daudet translated by Miss Sarkar are outstanding masterpieces by this great French author. The easy and natural style and the marked success with which the work has been done amply demonstrate the correctness of the opinion expressed by Prof. Lacombe that a good and faithful translation "consists almost in a second creation of the original work in a new idiom." We congratulate Miss Sarkar on the excellence of her work.

No Bridge to Heaven.—By Alfred Wagg and Valentine Wagg. Published by Messrs Thacker & Co., Ltd., Bombay. Pp. 250. Price Rs. 7-4.

These two authors have formed a successful team and have some books based on materials gathered in the recent war to their credit. Here we have an intimate account of the life led by American air men in a Liberator air base somewhere in England. The reader is left to enjoy the story, an interesting one, for himself. The plot is well articulated. The characters of the flight surgeon who looks after the younger members, of the Wall Street Operator and of the very young father of twins have been admirably drawn. The style, full of Americanisms is vigorous and striking.

M. B. B.

In the Depths of Soviet Russia.—Published by the Indo-Polish Library. Sole Distributors for India: Padma Publications Ltd., Bombay. Pp. 80. Price Re. 1-12.

A young woman who describes herself as a Polish secondary school-teacher writing in the first person singular, tells us how she was arrested when she attempted to go to Wilno,

the home of her parents, in the Autumn of 1939, immediately after the invasion of Poland by Germany when, as later events proved, the U.S.S.R., anticipating future German aggression, occupied the western half of Poland for security purposes.

The book is divided into three chapters the first of which is an account of the arrest, the second of the deportation to Siberia and the last of the miseries undergone in the labour camp there. The whole book is a tissue of the horrible conditions imposed on the writer and her fellow prisoners, male and female, with whom she came in contact. Release came with the Russo-Polish Pact.

The persons with whom the writer came in contact and whose misfortunes and ill-treatment have been described vividly are referred to by initials. The writer too studiously refrained from saying anything which may be helpful in identifying her. The Indo-Polish Library is sponsored by people about whom also no information seems available. All these facts tend to encourage the belief that the book is propaganda against Soviet Russia.

PEREGRINE PICKLE

Ourselves

Ramcharan Mitra Educational Endowment

The University has accepted with thanks the offer of an endowment of Rs. 29,200 from Mr. Phanindrakumar Mitra, the trustee to the will of the late R. C. Mitra. The endowment is intended to encourage technical training among youngmen.

New Doctors of Science

Ramgopal Chattopadhay and Syamadas Chattopadhay have been admitted to the Degree of Doctor of Science. The title of the thesis submitted was "Studies in Indian Berberis" in the first case and "Investigations in Nuclear Disintigration" in the second.

College Affiliations

The Governor is pleased to order with effect from the commencement of the session 1946-47 that the following colleges shall be affiliated to the Calcutta University in the subjects noted against their names with permission to present candidates for the examinations in these subjects from the year 1948 and not earlier.

College.	Subjects.	Standard.
Surendranath College, Dinajpur	English, Bengali, and Uudu (vernacular), Sanskrit Logic, History, Civics, Botany and Mathematics.	I.A
	English, Bengali and Urdu (Vernacular), Physics, Chemistry, Mathematics and Botany.	I.Sc.
Krishnath College, Berhampore	Political Economy and Political Philosophy.	B.A. (Hons.)
	English Composition, Bengali, Hindi, Accountancy, Commercial Law, General Economics, Indian Economics, Business Organisation, Commercial Geography, Advanced Accountancy and Auditing and Banking and Currency.	B. Com.
B. Barooah College, Gauhati ...	Logic and Bengali (Vernacular)	I.A.
Madan Mohan College, Sylhet ...	Mathematics	B.A. (Pass)
	Bengali (2nd language)	B.A. (Pass) & I.A.
Uttarpara College ...	Commercial Geography, Commercial Arithmetic and Elements of Book-keeping.	I.A.
Chandpur College ...	English, Bengali (Vernacular) Sanskrit, Arabic, Logic and History, Civics, Mathematcis Commercial Geography, Commercial Arithmetic and Elements of Book-keeping.	I.A.
Karimganj College ...	English, Bengali (Vernacular) Sanskrit, Arabic, Persian, History, Civics, Logic.	I.A.
Monmohini Institute of Science and Technology, Hemaitpur, Pabna	English, Bengali (Vernacular), Physics Chemistry, Mathematics and Biology.	I.Sc.
Berhampore Girls' College ...	English, Bengali (Vernacular), Sanskrit Logic, Civics, History and Persian.	I.A.
J.B. College, Jorhat ...	Persian	I.A.
Edward College, Pabna ...	Biology	I.Sc.

B.A. and B.Sc. Results

Passed with	B.A.	B.Sc.
First Class Honours	33	16
Second Class Honours	282	131
Distinction	149	200
Percentage of Passes in 1946	52·7	55·6
" 1945	40·41	53·18
Number of Candidates eligible for Compartmental	347	215

Matriculation Examination Results

Passed in	
First Division	1,850
Second Division	5,009
Third Division	20,824
Percentage of Passes in 1946	57·7
" 1945	45·1

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTIFICATION No. T. 694

Matriculation Examination 1947

Pieces selected to be read from books prescribed for the Matriculation Examination of 1947 :—

Select Readings from English Prose

Harman Ould—The Discovery. Geikie—The Inside of the Earth. Binyon—Akbar. A. Mee—Joan of Demremy. Lewis Carroll—The White Knight. Conan Doyle—The Lord of Chateau Noir. Cowper—Letter to the Rev. William Unwin.

Lahiri's Select Poems

Herrick—The Daffodils. Herbert—The Gifts of God. Cowper—The Poplar-Field. Blake—Laughing Song. Wordsworth—Lucy. Shelley—Autumn. Keats—Faery Song. Tennyson—'Home They Brought Her Warrior Dead.' Wolfe—The Burial of Sir John Moore. Holmes—Contentment. Saxe—My Familiar. Southey—Inchcape Rock. Davies—Leisure. De la Mare—Off the Ground. Hodgson—Time, You Old Gispy Man. Middleton—The Carol of the Poor Children. Gibson—The Lighthouse. Mrs. Naidu—Cradle-Song. Owen—Send off.

Later Modern Poetry (Dent) (for Additional English)

The whole book with the omission of the following pieces only :—
The Old Bridge. Boys. Portrait of a Boy. Vale. The Landing at Night. Leisure. London Snow. The Road. Sailing Ships. Auvernat. The Chivalry of the Sea. Lepanto. Gillespie. The Stranger. Corrymele. The Buzzards Snake. Gulielmus Rex.

Matriculation Bengali Selections (for Bengali as Major Vernacular)

Prose

Akshaykumar Datta—Swapna Darsan; Vidyabishayak. Sanjibchandra Chattopadhyay—Palamau. Bankimchandra Chattopadhpay—(*a*) Bangalabhasha; (*b*) Sagar-Sangame Nabakumar. Sibnath Sastri—Bankimchandra. Jogindranath Basu—Madhusudaner Balyakal. Aswinikumar Datta—Lokabhay. Jagadischandra Basu—Bhagirathir Utsa Sandhane. Bepinchandra Pal—Sir Asutosh. Rabindranath Tagore—Khokababur Pratyabartan. Swami Vivekananda—Suez Khale. Kshirodprosad Vidyabinode—Pratapaditya. Ramendrasundar Trivedi—Niyamer Rajatya. Panchkari Bandyopadhyay—Bangalir Bisishtata. Saratchandra Chattopadhyay—Samudra Bakshe Saiklon. Prabhatkumar Mukhopadhyay—Mashtar Masay. Kazi Imdadul Hoque—Alhamra. Anurupa Devi—Deser Seva. Rakhaldas Bandyopadhyay—Pashaner Katha. Bibhutibhushan Bandyopadhyay—Apur Pathsala.

Poetry

Jadavendra—Matrisneha. Iswarchandra Gupta—Matribhhumi-O-Matribhasha. Michael Madhusudan Datta—Meghnad-O-Bibhishan. Rangalal Bandyopadhyay—Desaprem. Biharilal Chakrabarti—Balmikir Kabityalabh. Girischandra Ghosh—Lakshman Barjan. Nabinchandra Sen—Birer Sok. Nabakrishna Bhattacharyya—Sesh. Girindramohini Dasi—Ma-O-Chhele. Rabindranath Tagore : (*a*) Pujarini; (*b*) Bharat Tirtha. Bijaychandra Majumdar—Himachale. Rajanikanta Sen—Ma. Kamini Ray—Asar Swapan. Satyendranath Datta—Amra. Hamayun Kabir—Akbar.

Galpaguchha (Matric.. Edition. Re. 1) by Rabindranath Tagore (for Bengali Major Vernacular, Rapid Reading).
Dena Paona. Post Mashtar. Ginni. Byabadhan. Muktir Upay. Jibita-O-Mrita. Svarnamriga. Kabuliwala. Dan Pratidan. Jajneshvarer Jajna.

Matriculation Bengali Selections (for Bengali as Indian Vernacular)

Prose

Bankimchandra Chattopadhyay—Bangala Bhasha. Sibnath Sastri—Bankimchandra. Rameschandra Datta—Dillinagari. Bepinchandra Pal—Sir Asutosh. Rabindranath Tagore—Khokababur Pratyabartan. Panchkari Bandyopadhyay—Bangalir Bisishtata. Pramatha Chaudhuri—Mantrasakti. Anurupa Debi—Deser Seba. S. Wajed Ali—Bharatbarsha. Shaikh Habibar Rahman—Sundarbane.

Kavya Manjusha, by Mohitlal Majumdar (for Bengali as Indian Vernacular, Poetry)

Mukundaram Chakrabarty—Kalketur Vikram. Bharatchandra Roy—Isyari Patani Madhusudan Datta—Atma Bilap. Rabindranath Tagore—Prarthana. Satyendranath Datta—Jharna. Mohitlal Majumdar—Siulir Biye. Kazi Nazrul Islam—Bangla Ma.

Prabesika Katha Chaneki, by Tirthanath Sarma (for Assamese as Major Vernacular)

Anandaram Dhekial Phukan—Osomiar durbathsar—be'oo. Kamalakanta Bhattacharyya—Asomir Unnatee. Satyanath Borah—Karma. Lakshminath Bezboruah—Madhavdevar Gurushewa. Hemchandra Gossami—Assomia Bhasha. Chandradhar Boruah—Buranjeer Katha. Nilmani Phukan—Bhasha-Rahasya. Rajanikanta Bardalai—Rangpurat Satbihu. Suryyakumar Bhuyan—Sahityer Mulkatha. Jatindranath Dawarah—Ananda. Hemchandra Borua—Russiar Biswakarma. Benudhar Sarma—Bengal Bairee Lachit-pukhan.

Jibani Sangraha, by Rai Bahadur P. N. Gohain Baruah (for Assamese as Major Vernacular)

Jaymati Kuoree. Gunabhiram Barua. Anandaram Barua. Hemchandra Borua. Laksminath Bezborua. Phanindranath Gogoi. Nabinchandra Bardolai. Gopalkrishna Gokhale. Satyanath Borah. Manickchandra Borua. Doctor Arangsha. Tarun Ram Phukan.

Kabya Prabha, by Atulchandra Borua (for Assamese as Major Vernacular)

Sankardev—Sisubela. Hemchandra Gossami—Pua. Anandachandra Agarwala—Sukh. Kamalakanta Bhattacharyya—Jatio-gaurab. Jatindranath Dawarah—Omar-tirtha. Durgaswar Sarma—Pantha aru Prabastala. Dhanai Borah—Prakrita-Omor. Dimbeswar Neog—Mor gaon.

Sahitya Kosh by Sarbeswar Kataki (for Assamese as Indian Vernacular)

Prose

Ratneswar Mahanta—Ahom Satee. Gunabhiram Borua—Rangpur Nagarar Bibaran. Hemchandra Gossami—Buranjee Path. Satyanath Borah—Sahityar-Sadharan Lakhyem. Kanaklal Borua—Kamrupprajya. Chandradhar Borua—Songeet. Radhanath Phukan—Byabasay. Rajanikanta Bordalai—Rangpurat Satbiha Utsab. Hiteswar Barborua—Ahmar dinat Asomat—Behabepar. Suryyakumar Bhuyan—Badar Barphukan. Jnananath Boruah—Kirtan. Ambicanath Borah—Cromwell. Kameswar Das—Saura Jagat. Krishnakanta Handique—Greek Natakar Dan.

Poetry

Sankardeb—Kaliodaman. Hemchandra Gossami—Anandaram Boruar Shangajatra. Padmanath Gohain Borua—Brahmaputra. Kamalakanta Bhattacharyya—Jatia Gaurab. Raghunath Chaudhury—Bashisthasram. Anandachandra Agarwala—Bolom. Nalinee Bala Devi—Sesh Arghya. Rameswar Borua—Sajhanna. Jnananath Borah—Ramani Gavaru. Dandinath Kalita—Bhikha. Binandachandra Borua—Bharat Barsa. Maulvi Genimatali—Sivajee

Matriculation Hindi Selections (for Hindi as Major Vernacular)

Prose

Raja Shiva Prasad—Maharani Damayanti. Ambica Datta Vyas—Kshama Gopalram Gahmari—Natak aur Upanyas. Shyamsundar Das—Bharatendu Harischandra Padmasingha Sharma—Bhagwan Srikrishna. Sri Premchandra—Sajjanta Ka Danda. Shibnarayan Lala—Sir Asutosh Mukhopadhyay. Ramnaresh Tripathi—Season dull hai. Sri Sudersan—Amar

Jeewan. Bechan Sarma Ugra—Ghore Ki Jeewami. Balbhadraprasad Mishra—Ramayan (Ayodhya Kanda) ke Patron par dharmasankat aur unka nirvah.

Poetry

Narottamdas—Sudama-Charit. Tulsidas—Parasuram-Lakshman Sambad. Brinda—Brinda Ke Dohe. Giridhar. Niti Samayik Upadesha. Badrinarayan Chaudhury—Mayanka-mahima, Nathuram Sankar Sarma—Rankarodan. Ayodhyasingh Upadhyaya—Priyapravas. Lala Bhagwandin—Chandni. Maithili Saran Gupta—Matribhumi. Ramnaresh Tripathi—Anweshan. Mohanlal Mahto—Ansu. Subhadrakumari Chauhan—(*a*) Mera Naya Bachpan; (*b*) Balika Ka Parichaya. Ramdharisingh Dinkar—Himalaya.

Nabin Padya Sangraha (Revised Edition of Sambat 1996)
—(Hindi Sahitya Sammelan, Allahabad)

(for Hindi as Indian Vernacular)

Pieces to be read will be selected later.

Matriculation Sanskrit Selections (University Publication)

Prose

(1) Panchatantram—(*a*) Panchatantra-Kathamukham. (*b*) Sinha-Srigalasisu Katha. (*c*) Sresthi-Kshapanaka-Napita Katha. (*d*) Atilobhi-Brahmana-Putranam Parinamah. (*e*) Pandita-Murkhanam Katha. (*f*) Chitranga Sarameya-Katha.

(2) Hitopadesha—(*a*) Kankanalubdhya-Pantha Katha (*b*) Prabhoradarah. (*c*) Buddhi-balam. (*d*) Mandavisha-Sarpa-Katha. (*e*) Gunasya Doshatvam. (*f*) Avivekasya Parinamah. (*g*) Ajnata-Kulasilo Bandhuh. (*h*) Viravaropakhyanam.

(3) Vetalapancavimsatih—Vikramarka-Vetalayah.

(4) Bishnuparanam—Sagaravamsakhyanam.

Poetry

(1) Ramayanam—Lakshmana Varjanam.

(2) Mahabharatam—(*a*) Jatugrihadahah. (*b*) Vidurasya Dhritarashtram prati Nitikatha.

Matriculation Pali Selections (University Publication)

Prose

Mulapariyaya-Jataka. Baveru-Jataka. Nakkhatta-Jataka-Nigrodhamiga. Jataka. Maha-sadha's Judgment. Description of an Earthquake. Why Devadatta rebelled against Buddha. Ajatasuttu and Buddha. How Buddha consoled Kisagotami. Death of King Pasanadi. Maha-bodhi Puja. Conversion of Asoka. Buddha's Parables—(*a*) The Mistress and the Maid-servant; (*b*) The Cowherd and the Cattle.

Poetry

(*a*) Khuddaka-patha—Mangalam, Nidhi.

(*b*) Dhammapada—Sanantana Dhamma. Appamada. Puppha. Tanha. Buddha's Udana. Buddhana. Sasanam. Buddha's Exhortation.

(*c*) Other Texts—The Chronicle of Gotama Buddha. Bhaddekaratta. Vidhurovada.

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Registrar.

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BENGAL'S POST-WAR FINANCES

A STUDY OF THE BENGAL BUDGET, 1946-47

BIMAL CHANDRA SINHA, M.A., M.L.A.

LENIN once remarked that, in times of capitalist crises, such as war, the imperialist countries are compelled to give up their cloak of humanism and civilising mission with which they usually cover up their exploitation. During these crises, therefore, exploitation becomes open, ruthless and violent. The truth of this remark has been realised, perhaps as never before, in war-time Bengal. The overbearing pressure of war, a wrong and perverse economic policy, bungling and inefficiency both at the Centre and in Bengal, unthinkable corruption in all Governmental departments, dishonesty and graft even in the highest quarters—these are some of the causes that have led Bengal to her present miserable state. The need for planning and thorough reconstruction in the economic and social fields is nowhere greater than in present-day Bengal. It is, therefore, legitimate to expect that the first peace-time budget of Bengal would display a stern sense of realities and contain a plan for thorough reconstruction. But, unfortunately, the Budget that was presented by the new Ministry on the 24th July, 1946, contains no proposal of that sort.

Let us examine the main features of the Bengal Budget, 1946-47. The following figures reveal the main budgetary position :—

TABLE I

Bengal Budget, 1946-47

(In thousands of rupees)

Revenue		Actuals, 1945-46	Actuals, 1946 47
Opening Balance	...	3,64,81	7,65,50
Revenue Receipts	...	44,82,75	42,50,66
Receipts from Debt Heads	...	1,18,58,82	1,18,42,49
Total	....	1,67,06,38	1,68,58,65

Expenditure		Actuals, 1945-46	Actuals, 1946-47
Revenue Expenditure	...	39,05,81	52,20,69
Capital Expenditure	...	6,46,70	2,22,79
Expenditure on Debt Heads	...	1,26,81,77	1,11,48,75
Closing Balance	...	7,65,50	2,66,42
Total	...	1,67,06,38	1,68,58,65
Net Result (Surplus +) (Deficit −)			
(*a*) On Revenue Account	...	+5,76,94	−9,70,03
(*b*) Outside Revenue Account	...	−1,76,25	+4,70,95
(*c*) Net Excluding Opening Balance	...	+4,00,69	−4,99,08

It will be seen that, on revenue account, the last year ultimately ended with an actual surplus of Rs. 5·76 crores. But revenue receipts this year are estimated to be only Rs. 42·50 crores, while revenue expenditure is estimated to be Rs. 52·20 crores, thus bearing a very big deficit of Rs. 9·10 crores on revenue account.

How does the Finance Minister propose to meet this deficit? His solution is simple. The year begins with an opening balance of 7½ crores. And in order to secure a closing balance of 2½ crores, which is the barest minimum necessary for working purpose, not only is the entire opening balance wiped out but an additional 5 crores has to be found by some means or other. "For the purpose of the present estimate, it has been assumed that short-term borrowing in the shape of Treasury Bills work 5 crores will be resorted to during the year." Thus the deficit is proposed to be met by utilising the opening balance and the proceeds of short-term loan.

That is the main budgetary position. Let us now examine in detail the main heads of revenue, expenditure and debt. Many of the revenue heads have, with the termination of the war, shown a distinct downward trend. The total revenue expected this year is of the order of 42½ crores but that includes a grant of 10½ crores from the Centre for financing unproductive development projects. The yield from normal sources of revenue, therefore, amounts to Rs. 32 crores in all, as against Rs. 37 crores from those heads last year. This decrease of 5 crores is accounted for mainly on the following heads: (*a*) Two crores and a half have declined under the head 'Excise' because of the cessation of military activities and repatriation of military personnel. (*b*) Receipts from Petrol Tax are expected to come down from a crore and 63 lakhs in 1945-46 to 40 lakhs only in the current year owing to the cessation of military demands. A decline of ten lakhs is due to the abolition of the tax on professions and of 38 lakhs to reduced yield from Betting Tax and Entertainment Tax owing to the repatriation of military personnel. Forest

receipts are expected to be down by 48 lakhs owing to stoppage of further orders for timber from the supply Department. And a drop of half a crore is anticipated under " Stamp " on the basis of the latest trend of actuals.

We now turn to the expenditure side. The total expenditure stands at 52½ crores, but as this includes 10½ crores on account of Development Projects financed by outright grants from the Government of India, what may be called the " ordinary " Expenditure for the year amounts to 41½ crores. The corresponding figure for 1945-46 is 39 crores. There has thus been an increase of 2½ crores in the ordinary expenditure for the current year. The only notable decrease in expenditure has been in the matter of Civil Defence, but there has been increased expenditure on each of the following items: Dearness Allowance Rs. 53 lakhs ; Pay Scales Rs. 1 crore; Loss on the Boat Construction Programme Rs. 1½ crores ; Increase on General Administration and Police Rs. 50 lakhs ; Extra Provision for Civil Works, about Rs. 75 lakhs ; and so on. The position will be clear from the following table :—

TABLE II

(In thousands of rupees)

	Actuals, 1945-46	Budget, 1946-47		
		Basic	Development	Total
1. Total Revenue Receipts ...	44,82,75	31,05,65	10,45.01	42,50,66
2. Total Expenditure Revenue ...	39,05,81	41,75,68	10,45,01	52,20,69
3. Revenue Surplus or Deficit ...	45,76,94	...	...	−9,70,03
4. Expenses on—				
(*i*) General Administration ...	2,69,07	3,13,98	1,17	3,15,15
(*ii*) Police ...	3,49,22	3,63,05	2,00	3,65,05
(*iii*) Jails ...	1,96,19	1,04,15	...	1,04,15
(*iv*) Extraordinary Charges ...	9,02,39	10,00,03	...	10,00,03
(*v*) Education ...	2,63,38	2,93,04	54,74	3,47,80
(*vi*) Medical ...	1,12,47	1,24,98	2,46,32	3,71,30
(*vii*) Public Health ...	1,04,68	1,13,74	76,00	1,89,74
(*viii*) Agriculture ...	2,08,28	2,89,13	41,45	3,30,58
(*ix*) Co-operation ...	19,96	23,38	4,30	27,68
(*x*) Industries ...	59,89	39,62	31,63	71,25
(*xi*) Communication Works ...	44,47	2,57,25	3,81,85	6,39,10

It will appear that the basic budget this year not only follows the traditional pattern, but, what is worse, continues to place, as of old, comparatively greater emphasis on the nation-killing departments at the cost of nation-building departments. Nor has the distribution of the

Development finance followed a different pattern. The position will be clear from the following table :—

TABLE III

Percentage Distribution of Expenditure on Different Departments, 1945-46 and 1946-47.

		1945-46	1946-47	
		Actuals (Total Revenue Expenditure=100%)	Basic Budget (excluding Development Programme) (Total Revenue Expenditure less Development Expenditure=100%)	Development Programme (Total Revenue Expenditure on Development Programme=100%)
	Expenses on—			
1.	General Administration	8·9%	7·5%	0·11%
2.	Police ...	8·9%	8·6%	0·19%
3.	Jails ...	2·4%	2·4%	...
4.	Extraordinary Charges ...	23·1%	23·9%	...
5.	Education ...	6·7%	7·0%	5·24%
6.	Medical ...	2·8%	2·9%	23·60%
7.	Public Health ...	2·6%	2·7%	7·3 %
8.	Agriculture ...	5·3%	6·9%	3·9 %
9.	Co-operation ...	0·5%	0·5%	0·42%
10.	Industries ...	1·5%	0·9%	3·2 %
11.	Communication ...	3·6%	6·1%	36·5 %

It is clear that, as far as the basic budget is concerned, there has been practically no change at all and the present year's Budget following the old traditional fossilized pattern with its over-emphasis on general administration, police, jail, etc., while neglecting such vital departments as medical, public health, co-operation and so on.

Let us now turn to the so-called Development Programme. The Finance Minister has waxed eloquent over this Development Programme, but, in reality it is a gigantic hoax perpetrated on the people of Bengal. What is this Development Programme? The Government of India have given to the Bengal Government a grant of a little over 12 crores, out of which 10½ crores will be spent on the Revenue Account and 1½ crores on the Capital Account on various long-term projects. We have already indicated, in Tables II and III, the amount allotted to each department as also their percentage distribution. Here again we find the same old emphasis on nation-killing departments. For instance, Education receives only 5%, Agriculture 3·9%, Industries 3·2% and Co-operation 0·42%. The only notable increases are on the medical and communication

and works departments, but, as we shall presently see, these increases are more apparent than real.

II

Before proceeding to analyse the so-called 'Development Programme' it is necessary to examine, in passing, a few other important items. A reactionary Budget as it is, it is notable, in the first instance, for its additional provisions on the heads 'General Administration' and 'Police'. The reasons are specious: additional circle officers will have to be appointed, perhaps in persuance of the recommendation of the Bengal Administration Enquiry Committee. It is curious, but very significant, that the Government are implementing the recommendation of that Committee not as a whole, but have picked up only that item which suits their purpose. The said Committee made many recommendation, such as the abolition of the post of Divisional Commissioners, initiation of proper steps against corruption, constitution of machinery for development and rehabilitation, and so on. It is well to remember that the suggestion of appointing additional circle officers was made in that context, though even that did not take away from the retrograde character of the measure. But to shelve other suggestions and to salvage out only this item for implementation is, to say the least, the height of reaction. Then again, there is the proposal of arming the Police with modern arms and further strengthening certain branches of the Police. It is possible only for a reactionary Ministry, composed of henchmen of the British, to acqueisce in this obvious move by the powers that be for preparations to crush all coming popular movements. The police being what it is here, this measure will mean nothing but arming a gang of murderers (what else was the death of Rameshwar Banerjee but murder, according to the verdict of the Coroner ?) and give them license for murder. Take, again, the grant for education. The entire money is spent for curtailing and communalising education and the secondary schools have been deliberately left out because they have yet not been brought under the purview of the proposed Secondary Education Act. Why is it that, out of a total recurring grant of Rs. 5,25,000 to the Calcutta University, the whole of it is non-charged, whereas, out of a total recurring grant of Rs. 6,67,346 to the Dacca University, not less than a sum of Rs. 5,50,000 is non-votable and charged to the Revenue ? Why is it that the Calcutta University will have to depend on the caprices of the legislature if the Dacca University has been excluded from it ? It is not difficult to guess the motive behind : it is a sword of Damocles hung over the head of the Calcutta

University by the Muslim League in Bengal. Is there any provision for adult education? Or, is there any improvement and expansion in technical education commensurate with post-war needs? We need not refer to every department, but suffice it to say that every department is reeking with sores. We refer only to the department of Civil Supplies. During the Budget discussion, this Department received a chorus of unequivocal condemnation not only from the Congress benches but also from the Muslim League and European benches. The colossal losses on Procurement operations, when the Director General of Food is proclaiming that Government are buying rice at very cheap rates, the great boat construction scandal, the curious goat multiplication scheme—these are only a few of the specimens of efficiency and honesty of the Bengal Government! The Secretariat building must be air-conditioned, so also the offices in the Government House, where the vast majority have to scratch a meagre living in rain and sun; there must be a fleet of jeeps and light planes for ministers and officers, where the country-side is starving for roads—these are some of the items of work proposed by a 'popular' Ministry! The whole Budget, as a matter of fact, is disgusting and nauseating. It is an unreal budget, mischievious budget and an alarming budget—it is again a gambler's budget and a beggar's budget, its perversity and reckless expenditure notwithstanding.

III

We have explained above the main features of this year's Budget. It is necessary now to review it against the background of history and to examine in what respects it falls short of present requirements. What is the background of history? The first point to remember is that, while other provinces have profited as a result of the war, Bengal has been led to rack and ruin. This is because (*a*) other provinces have, either by selling foodstuffs at profitable rates, or by sending a large number of men to the army, or by some such way, become able not only to reap good surpluses but have been able to transfer wealth generally from the richer income-groups to the poorer income-groups. In Bengal the case is just the reverse; (*b*) financially, Bengal has been hit hard, for while the war adversely affected the yield from the jute duty, her expenditure went on increasing; (*c*) from the budgetary point of view the following facts may be noted: (1) There has been, during the war, a tremendous over-all increase in revenue, expenditure and deficit. In 1937-38, the total revenue receipts stood at Rs. 13 crores, but it has gone up, this year, to Rs. 42·5 crores; similarly, revenue expenditure

has increased from Rs. 11·83 crores in 1937-38 to Rs. 52·20 crores this year. (2) An analysis of the proportionate importance of the relative heads will show that the extraordinary charges arising out of the war overshadowed all other items. From a budget speech of Hon'ble Mr. T. C. Goswami, we find that war, famine and Grow More Food campaign claimed, in 1943-44, the gigantic sum of Rs. 14·23 crores or 50·9 p.c. of total revenue receipts that year, Rs. 29·08 crores in 1944-45 or 81·6 p.c. of total revenue receipts that year and Rs. 18·10 crores in 1945-46 (Budget) or 62·9 p.c. of total estimated revenue receipts that year. (3) The State emerged, during these years, as a large-scale trader but it proved to be a very incompetent and dishonest trader incurring colossal losses and encouraging black-marketeers and profiteers at the cost of millions of human lives. These losses had to be written off. (4) The tax-pattern was so arranged as to hit primarily the poorer sections ; it was a most retrograde and regressive tax-pattern, squeezing the last drop of life blood out of the common people. The field from major heads of taxation increased from about Rs. 9 crores in 1939-40 to Rs. 24½ crores in 1945-46. This means that Bengal did not spare herself, but it was the poorer section that had to bear the brunt of it. (*d*) The result was death and starvation and the complete break-down of the socio-economic structure.

This is the background against which the present Budget must be reviewed. A Reconstruction Budget, therefore, must aim at three things at least in Bengal. First, Bengal has not been able to emerge out of the war with a good surplus to start with in matter of post-war reconstruction ; the case is just the reverse. The Reconstruction Budget of Bengal will have to make up this lee-way and find out some means by which Bengal can make up the great damage she has sustained and at least be in line with other provinces. Secondly, a Reconstruction Budget must radically change the traditional budget-pattern and must give up the retrograde tendencies which distorted the Bengal budgets during the war. The growing emphasis on departments other than nation-building departments must be reversed. If the large-scale trading operations by the State are to be continued for some time, they must be conducted successfully and efficiently, so that they may no longer be mere pretexts for large-scale losses, corruption and favouritism and an engine of oppression on the poorer classes. Thirdly, any Reconstruction Budget must provide against the imminent post-war unemployment. But these are only the negative sides of the matter. On the positive side, it must enunciate a well-thought-out Master Plan that will fit into

the All India Master Plan. Further, it must also introduce a big programme of reconstruction and expansion in conformity with that Master Plan, so that there might not only be no post-war unemployment but a positive well-planned all-round development and a general upliftment of the standard of life of the masses.

There are some of the tasks which must be faced openly and squarely. But unfortunately, the present Budget has not been able to achieve anything of the sort. As we have already pointed out, the basic budget follows very closely the traditional pattern and the tax-pattern yet continues to be the same old pattern, falling primarily on the poor and allowing the rich to escape with a comparatively light burden. But the Finance Minister has put great stakes not on the basic budget, but on the Development Programme. It is, therefore, necessary to analyse the Development Programme.

The most fundamental objection about this so-called development programme is that it is no real development programme at all. As we have indicated earlier, a development programme presupposes the formulation of a Master Plan. For, if the first principles are not selected first and the primary targets fixed, how can there be a co-ordinated development programme? In this programme funds have been allotted whimsically to this department and that, but when a Master Plan is formulated, it will perhaps be found that it envisages an emphasis on a totally different direction and requires expenditure on a totally different basis and all the expenditure now increased will be mere waste. The total picture is not now clear, it is a grevious mistake to begin colour-work before we have a clear conception of the whole picture.

The second objection to this Development Programme is about the nature of the programme itself. Some time ago, the I.C.S. officer of the Bengal Government drew up certain departmental schemes primarily with two objects in view, namely, (1) to settle the demobilised personnel and (2) to create a field for British goods by providing for British imports on the Plan of Reconstruction. These schemes were put together and published as a ' Draft ' Reconstruction Plan. But in reality it never touches the fundamental principles of planning. The present Finance Minister has done nothing but chosen a few schemes out of that ' Draft ' Plan and grafted them to his so-called Development Programme. In the Appendix of his Budget speech, the scheme mentioned as items of development will be found on scrutiny to be some of the schemes of the Draft Plan. But, strangely, the Finance Minister has not been able to prove himself even a master copyist, for, the schemes included

in the Development Programme are not even faithful copies of the schemes in the Draft Plan but their mutilated and distorted versions. To take one or two instances, Scheme No. 40 of the Draft Plan an relates to the Expansion of the Development of Agricultural Marketing and envisages a total expenditure of Rs. 86·07 lakhs to be spread over five years in the following way; 1st year Rs. 14·31 lakhs ; 2nd year Rs. 12·61 lakhs ; 3rd year Rs. 20·27 lakhs ; 4th year, Rs. 19·44 lakhs ; 5th year Rs. 19·44 lakhs ; Total Rs. 86·07 lakhs. This scheme appears as one of the items of the Development Programme under the head " Agriculture " (*vide* Minister's Budget Speech, p. 23) and the total amount of money sanctioned for the purpose has been Rs. 1·56 lakhs. Similary Sch. No. 187 of the Draft Plan (Rural Water Supply Scheme) envisages a cost of Rs. 4·35 lakhs, to be spread over five years in the following way: 1st year Rs. 87 lakhs; 2nd years Rs. 87 lakhs ; 3rd year Rs. 87 lakhs ; 4th year Rs. 87 lakhs ; 5th year Rs. 87 lakhs. This item also appears as one of the items of the Development Programme under the head ' Public Health ' but in this year's Budget the total amount sanctioned on this scheme is only Rs. 50 lakhs. Does this mean that the Government of Bengal have not accepted even these schemes in their enitirety? For, if they had accepted these schemes in their entirety, there ought to have been provision for at least that amout of money which must be spent in the first year according to the Plan. It does not, however, appear that the Government have planned for giving effect to schemes as envisaged in the plan; for, had it been so, the Budget would have clearly conformed to the details laid down in the Draft Plan. As a matter of fact, it is impossible for the Bengal Government, from the nature of things, to plan for five years. The entire Development Programme is financed from an outright grant by the Central Government and there is no certainty that it will be continued from year to year. The Bengal Government have not, in these circumstances, looked beyond the limits of the present year and, even then, they have not copied the schemes of the Draft Plan in their entirety but have distorted them out of shape. There is very real danger, therefore, that all the money spent on the Development Programme will be a total loss. It cannot, by its nature, touch even a fringe of our problems. What is worse is that it will mean only a job for the contractors and other few favourites at the cost of the teeming millions.

The danger, however, does not end here. Not only will this be a total loss, but, what is still more dangerous, the expenditure will commit the Government of Bengal to unfair and undesirable schemes

and divert our planning activity in totally wrong channels. Take, for instance, education. The Sargent scheme not only envisages a gross expenditure of Rs. 54·17 crores per annum, but it also envisages a totally new system of education. The present Budget only grants a total sum of Rs. 3·48 crores (Basic Budget 2·93 crores and Development 0·54 crore) and that again for a totally different purpose. The primary school teachers have been given some *ad hoc* relief, but the primary education system has been left as it is. The secondary school teachers have been excluded, perhaps deliberately, until the Secondary Education Bill becomes law. Had the Ministry been serious about educational reconstruction, the first thing they ought to have considered is how to reform the present system on really progressive lines and then they should have proceeded to formulate plans for carrying out those reforms and to plan expenditure accordingly. Nothing has been done of that sort ; on the contrary, the Ministers and officers have combined to set at nought all progressive ideas and to crown with success their effort to curtail and communalise education by committing the Bengal Government surreptitiously to the reactionary schemes and blocking money on those schemes. That is a sample of what the present Government call their ' Development ' Programme !

And, will this ' Development ' Programme help in the rehabilitation of famine-stricken people? The answer is clearly in the negative. The expenditure on Famine relief is dangerously small. The ' Development ' Programme, secondly, will not touch the masses and will not even prepare the way for a general improvement in the standard of life. Moreover, so long as the Bengal Government will insist to be traders but will not correct their ways and continue to remain dishonest and inefficient traders, chronic famine conditions are bound to continue and the cruel grinding of the masses must go on. Will this Programme help in solving post-war unemployment. The answer again is " No ". The programme will certainly provide jobs for a few contractors and some other sections of the society, but that will not go far. It should be remembered that post-war unemployment will involve a very large section of our population. It will directly involve all those who had been employed in war-jobs and have been discharged—and this will be a considerable number. It will also indirectly involve all those classes, including the agriculturists, who reaped the benefit of the war. If we take all of them together, it is essential that a proper programme for post-war employment must provide for all these classes and utilise their services for constructive and expansionist purposes. The ' Develop-

ment ' Programme is not drawn up on these lines, for it is designed more for jobs and jobbery than for real improvement.

What is the real situation? The real situation is that the Muslim League, in its stewardship of Bengal finances during the last ten years, has squandered away all the money that could be squeezed out of Bengal. Now, after exhausting the provincial source of revenue, they have set on the reckless course of squandering away whatever subvention they may get from the Centre. It is a mad gamble in which they have thrown away everything we had and now, beggars as we are, we are again being compelled to throw away the little money we have received as gift. That is the situation today. In order to pacify public opinion, the Ministery have salvaged a few departmental schemes and have dubbed them 'Development ' schemes, though they are in reality nothing but a plea to provide a few jobs to job-hunters. A few large buildings will be built, money will be sprinkled here and there, but Bengal will continue to go down the abysmal depths yawning before her. The general economic condition will continue to deteriorate ; a few parasitic classes would continue to flourish by sucking the blood of the people ; and the common man, the poor toiling peasant and labourer, will ever sink deeper in their welter of sorrow. But let the Government take warning in time, for there is a limit in human patience. If things continue in such a way, a time will come when revolution will sweep clean all these blood-suckers and reactionaries. And that time is not far off.

PERSONALITY AND THE CRITICAL CREDO OF T. S. ELIOT

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THE most lucid and elaborate exposition of Eliot's aesthetic credo is to be found in his essay TRADITION AND INDIVIDUAL TALENT. Here Eliot first emphasises the importance of a sense of tradition as an indispensable item of mental equipment for any serious writer. The poet must have a comprehensive sense of the whole existing order of literature. But he must regard the past as not only integral to the whole order but also functioning in the present. Bergson's theory of memory and duration that had so great an influence on the technique of the *Waste Land* is perhaps at the back of Eliot's mind when he says, "The historical sense compels a man to write not merely with his own generation in his bones, but with a feeling that the whole of literature of Europe from Homer and within it the whole of the literature of his own country has a simultaneous existence and composes a simultaneous order". Eliot fails to state clearly how the poet is to acquire the sense of tradition. But his interpretation of the function of tradition is highly significant. The poet must look at the past as a vitalizing and dynamic force influencing the present. Eliot also insists that since there is an integrated order of existence of the literature of a country, any new product necessitates a re-adjustment in the order of the structure ; and precisely in this sense the present influences the past. The consciousness of a living flow of tradition running through not only the major authors but also the minor ones of a literature is indispensable in a writer and the aim of a writer should be to try to direct his own artistic development along the course of the main stream of tradition.

This leads naturally to the doctrine that a poet must curb the vagaries of his own personality in order to fit himself into the central tradition. And Eliot here makes a sweeping statement that "the progress of an artist is a continual self-sacrifice, a continual extinction of personality".

Eliot explains the secret of artistic creation by an analogy from chemistry. He says that the function of the mind in poetic creation is that of a catalyst. If a shred of platinum is introduced into a chamber containing Oxygen and Sulphur Dioxide, Sulphurious Acid is

produced ; but the bit of platinum undergoes no change. Similarly the emotions and feelings fuse themselves before the catalytic presence of the mind and produce new art-emotions which is the staple of the created thing. Thus Eliot states unequivocally that the separation between the suffering personality and the creative mind is absolute, the dissociation between art and event is complete, invariable and necessary.

Thus we are asked to believe that the real personality of the poet has no direct relation with his work. The antinomy between the personal self and the creative artist is a *sin qua non* of all works of art. Personality is never expressed in true art because the business of the writer is to create a new art-emotion which is totally different from the real personal emotion of the man.

The analysis of personality in art given by its upholders is very simple. They say that what a writer expresses in his work is his personality. A poet has an emotional experience and his poetry is the communication, either in the first flush or in a tranquil mood, of that experience. So it is clear that unless a poet has a sublime experience, he cannot write sublime poetry. According to this theory sublimity is a matter of the mood of the poet. But as Louis Macneice cleverly puts it, "The unconscious has undoubtedly a say in art, but it is not fair to the unconscious to sit back and ask it to do all your work for you."

As a reaction to this theory of the unconscious expression of personality, Eliot goes over to another extremist standpoint. We have seen how completely Eliot repudiates the claim of personality to any role in the creative process. Eliot, has his supporters both in ancient and modern times. Professor Butcher, in putting in a plea for the Greek artist, tells us that a work of art may either be an expression of the artist, or it may be 'a realisation of its own idea,' and so objectively perfect. But, it is pertinent to enquire, what is the 'idea' of a work of art, apart from the idea of the author ? The emotion, as Eliot says, may be inherent in the situation, but even in that case no creation is possible by a slavish report of the event ; the ultimate effect will depend upon the author's attitude to, rather the author's realisation of that emotion.

Gustave Flaubert tried, long before Eliot, to refute the theory of fidelity in art in a series of writings. Flaubert insists that beauty in art is a question of form and that subjects in themselves are neither great nor mean from the artistic point of view. He divides poets in two

groups, one of which, necessarily the greater, is the group of impersonal artists, "who put down their own personalities in the background in order to absorb themselves in the personalities of others". But Flaubert is no consistent fighter against personality and in more balanced moments he almost touches upon the very secret of artistic creation. He says, "The author should be in his work as God in the Universe, present everywhere, visible nowhere. Art is a second world, and the creator of it should deal with it like the creator of the world of nature: in every atom, every aspect, there should be felt a power that is impassive, hidden and infinite." In these words he exquisitely sums up the aesthetics of the objective school. But Eliot is far more dogmatic. He says that an artist may create great art-emotion even if his real and personal emotions be flat and commonplace. One would ask if this new art-emotion would be built *in vacuo*.

But Eliot does not suggest that emotion in art is a sudden and mysterious gift from heaven. Aphrodite might have been without any birth, but the emotion of Swinburne's poetry has its ultimate origin in Swinburne's own emotion. But Eliot cleverly finds an escape for himself and says that though "what the writer starts with is his own emotions and feelings," they no longer remain what they were after the poetic transmutation. It is quite sensible to argue that some change comes upon the emotions through the artistic process; but it is absurd to hold that the new art-emotion has no relation whatsoever with the original personal emotion. And, after all, is it ever possible that a man may escape his personality in his work? In a sense, this escape from personality is another way of expressing it. Most strangely, Eliot cannot tell us by what strange alchemy the emotions can completely change their colour and even substance and become a totally different thing. Necessarily, we suppose, the writer must make a conscious effort to create the new emotion. But in one of his passages Eliot says that the artistic concentration does not happen consciously, and at the next moment contradict himself with the statement that "there is a great deal, in the writing of poetry, which must be conscious and deliberate"!

All these critical disputes and verbal sophistries seem futile. First of all, there cannot be any absolute criterion by which to judge the legitimate amount of personality in art. It will depend upon the nature of the work. Art may be in some cases largely personal while in others it may attain to a great extent of impersonality. Shelley's lyrics are great art, notwithstanding Eliot's indictment, but they are the records of

personal moods. The *Vaishnava* poetry of Bengal is the acme of personal art, while Indian classical music is in most cases impersonal. Shakespeare's *Hamlet* is more personal than Sophocles's *Oedipus*.

Inspite of these differences, some central principle may be found out which explains the secret of artistic creation and resolves the whole dispute. An artist is a man with greater receptivity and finer perceptions. Ideas and emotions accumulate in his mind to form a coherent emotional nucleus. In some cases he has a tremendous emotional impact. But in each case the fleeting emotions must integrate themselves into a co-ordinated pattern before they can be expressed in art. This integration is indispensable and we may well remember what Coleridge suggested about the integrating power of imagination. Benedetto Croce hits upon an almost similar point when he says that "poetric idealisation is not a frivolous embellishment, but a profound penetration, in virtue of which we pass from troublous emotion to the serenity of contemplation."

But an important task still remains for the artist which is largely technical. The instrument of the writer is the word and he must mate his experience to the word. There must be a conscious skill in this work. To achieve a fusion of the elements of emotion and thought by finding their verbal equivalent is the technical aspect of creation. But these different phases of the artistic process are not thus separable. The work is done, as Eliot has rightly suggested, through sheer concentration. This concentration comes of two things: intensity of emotion and intensity of the artistic pressure. The ultimate effect of a work of art will depend upon these two things, fidelity of the artist to his emotional experience and his technical skill in managing the artistic process.

It is through this intensity of the artistic pressure, as Eliot calls it, that the personal emotion assumes an impersonal and universal aspect. But it is wrong to suppose that the artistic pressure is of any avail without corresponding intensity of emotion. Eliot suggested that in Jacobean dramatists we see instances where art-emotion is created out of mere knowledge gathered from books. But in those cases the thoughts themselves had a profound impact upon the feelings of the writers and assumed the nature of an intense personal emotional experience. The fact is that great art depends on a combination of intense personality and highest impersonality. It is a concentration and integration of peculiar and personal ideas and emotions, and on the other hand it is a complete projection of this personal emotion into the

created thing so that the personal emotion is transmuted by artistic impersonality.

Perhaps in *Tradition and Individual Talent* Eliot's errors are due to his zeal for special pleading. The essay was written as a reaction against the romantic view that art is created by a sudden flash of imaginative inspiration or by a sudden emotional outburst. In *After Strange Gods*, a book written after fifteen years' interval, Eliot admits that his quarrel is not with the individuality or personality of a writer but with its glorification for its own sake. What Eliot wants to point out in all his criticism is that our emotions cannot be expressed in art in their raw troublous and chaotic form. As he said, speaking of Paul Valery, "not our emotions themselves, but the pattern which we make of them is the centre of value". The building up of this pattern should be done with an eye to the larger pattern of tradition. What makes a poem unique and significant is this "pattern of feeling" expressed at the right pitch of intensity of emotion and under the proper pressure of artistic process. Every work of art must find an "objective correlative". The value of Eliots' criticism lies in his healthy reminder to the poet that he should concentrate his whole artistic energy on the work to be done. He lays stress upon the important fact that a reader's or a critic's greater concern should be with the created thing and not with the creator behind. After all, Shakespeare's sonnets are much more important than all the wild conjectures about Mary Fitton, and *Adonais* than all the speculations about Shelley's relation with Keats. Whether Byron married his half-sister or Milton quarrelled with his wife is of no importance so long as we are able to read *Manfred* and *Samson Agonistes*, and with pleasure too.

THE BENGAL FAMINE OF 1943 AND PROBLEMS OF AGRICULTURAL REHABILITATION

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1. DURING last three years, the suffering of the people of Bengal and the destitution of an important section of it[1] have increasingly become chronic, and seem to have assumed a semi-permanent character. About 38 lakhs of persons have suffered a serious lowering of economic status and decrease of earning power as a consequence of the Famine.[2] Out of 65 lakhs of families in rural Bengal owning paddy land, 9·2 lakhs of such families are estimated to have sold such land, of which 2·6 lakhs sold their land to the extent of the whole of their possession,[3] thus losing their sole or chief means of livelihood. They have been reduced to the rank of landless labour. Again, 6·7 lakhs of families mortgaged their paddy land.[3] It is likely that much of this land will not be redeemed. Perpetual Lease Pattas and Term Lease Pattas are not, however, included in these figures ; if such Pattas are effected by tenant-cultivators, such transference also implies diminution in their Khas holdings and a corresponding deterioration in their economic condition. The number of Lease deeds in Bengal rose from 3,55,968 in 1942 to 5,68,452 in 1943.[4]

2. The poorer section of agriculturists who have lost their land in full or in part have adjusted themselves to lower economic levels by relying more and more on bhag-chas or crop-sharing and, also, by selling their labour power as farm-labourers. Adjustment at lower levels have also taken place through shifts into other less remunerative occupational groups, such as, petty trade or petty employment, or, even unproductive enterprises. Thus, the agricultural economy of Bengal has suffered a serious set-back.

3. One of the immediate problems of post-famine rehabilitation of the province is, therefore, to help the distressed peasants to get

[1] The total number of post-famine destitutes was of the order of 10.8 lakhs (hundred thousands) in May, 1944. *Vide*, "A Sample Survey of After-Effects of The Bengal Famine of 1943" by P. C. Mahalanobis, F.R.S., April, 1946, page 18.

[2] *Ibid* p. 27.

[3] *Ibid* p. 33.

[4] *Vide* Triennial Report on the working of Registration Department in Bengal for the three years ending 1943, page 7.

restored to their former economic levels. We do not propose to discuss here the long term problems of agricultural reorganisation of Bengal. The immediate short-term plan of rebuilding its agrarian life must include, among other things, the plan to restore the lands lost in 1943 to their distressed owners.

4. Discussions and criticisms on the question of such restoration that have taken place in the press or from the platform have emphasised the callousness of the Government over the problem of land rehabilitation as a whole. The answer of the Government of Bengal to all such discussion has been to refer the critics to the Land Act of 1944[1] which is designed to help the restoration of land sold by small holders in 1943. But the Act has failed to carry out the purpose for which it was enacted. It is not known how many cases have, by this time, been settled under the terms of this Act. The Famine Inquiry Commission in its Report on Bengal (p. 165) mentions that only" 7,000 cases were filed under the original Ordinance.[2] Out of these only a small proportion was disposed of during the period of the first Ordinance and in September, 1944, the number of pending cases was 6498". This is virtual, although veiled and indirect, indictment of the Act.

5. The ineffective character of the Act, in the context of post-famine situation, arises from two irreconcilable ideas that seem to underlie this measure, namely, the idea of guaranteeing by law the return of money to the buyer and that of facilitating restoration of land to the seller: money cannot be returned by the small holders whom the Act purports to help, as most of them are now too poor to pay even a single instalment of the restoration money, nor the legal expenses needed for the repurchase. Thus, in practice, the said Land Act has largely proved to be nugatory.

6. It has been suggested that the Act should be amended so as to (*i*) extend the time-limit for making the application at least by two years more, *i.e.*, from 24th December, 1945, to that of 1947; (*ii*) include usufructuary mortgages and lease documents within its scope; (*iii*) raise the transfer value of land from Rs. 250 to Rs. 1000[3]; (*iv*) make provision for remission of Court fees and other legal expenses. (*v*) It is also necessary to provide for the restoration of the peasant's homestead land that may have been alienated independently of, or pari passu with, his cultivable holding.

1 The Bengal Alienation of Land (Temporary Provisions) Act, 1944.

2 The Ordinance which, for the first time, was promulgated late in 1943 and continued to have force till 11th March, 1944, was succeeded by a fresh Ordinance on 7th September, 1944, and ...as regularised by the Bengal Legislature on 23rd December, 1944.

3 *Vide* 'Famine and Destitution in Rural Bengal' by Prof. K. P. Chattopadhyaya, Science and Culture, November, 1945, p. 233.

7. These are important suggestions that should immediately engage serious attention of Government. Again, it should be remembered that much of the sale of land during 1943 was distress sale. As the outcome of an intensive study on a regional basis, the author of this note has been able to ascertain provisionally that 91% of total land transference in 1943 within the district of Faridpur as a whole, has been directly caused by food shortage and resulting distress. Such transferors to-day are too poor to return the money. Let us assume, however, that the volume of distress transference over the province as a whole was 40% of total transference in that year. The total money value of total transference in Bengal in 1943 was Rs. 50,76,27,135,[1] forty per cent of which is about Rs. 20 crores. Now, for the sake of early rehabilitation of distressed agriculturists, it is the duty of the State to make available to them this sum of money, partly as loan and mostly as gratuitous grants. The alternative course is so to amend the said Land Act as to completely exempt bonafide distressed transferors from payment of restoration money. This will save nearly Rs. 20 crores of public money. The suggestion, however, appears to be a little radical and it may appear to be "too socialistic" to many of our readers. But is it really so? The answer is given in the next paragraph.

8. It has been found that there was wide discrepancy between price actually received by the seller and price mentioned in the document executed in 1943. The following figures*[2] provide representative samples:—

Subdivision	Average price per acre in Rs. Actual	Document
Faridpur	152	189
Madaripur	200	600
Contai	258	393
Diamond Harbour	184	399
Feni	552	1066
Tangail	175	426
Total	1521	3075
Mean	253.5	512.5

North Bengal averages are not yet available ; to that extent the Mean arrived at in the table above is only provisional. But lower and East Bengal has been fairly represented. A prima-facie calculation that

[1] *Vide* Triennial report of Registration Department of Bengal Government ending 1943.
[2] Figures of Faridpur and Madaripur Subdivisions are the writer's own, the rest is taken from Indian Statistical Institute.

seems warrantable from the above is that for every hundred rupees written in documents, the buyers paid on the average Rs. 49-8-0 only. So, when the restoration question crops up, a buyer is entitled to, say, Rs. 50 out of Rs. 100. Again, it must be remembered that by the end of 1946 the buyers will have enjoyed the lands for 3 years. Most of these are, moreover, twice cropped lands. Assuming, however, that paddy is grown on them only once a year, and nothing else, and taking 16 mds. to be the minimum average yield per acre in Bengal[1] during 1944-46, we get 48 mds. of paddy as the total yield in 3 years. The least probable sale price,—not the black market rate which is much higher—per maund may be taken to be Rs. 10 which gives a total money value to the tune of Rs. 480. Assuming Rs. 75 to be the annual cost of cultivation per acre, the net profit accruing from an acre of paddy land at the end of 1946 would amount to Rs. 255 in all. And the price that the buyer paid in 1943 was Rs. 253-8 as. only per acre on the average. Thus, the claim to restoration money may be taken as cancelled at the end of 1946. The Land Act should, therefore, be revised so as to enjoin compulsory and automatic reversion of lands transferred in 1943 to their original owners, and the question of payment, if any, in individual cases might then be judged on their merit.

9. The suggestion, therefore, for automatic reversion of lands transferred in 1943 to their original owners without any compensation with effect from 1.1.47, is only just as well as expedient ; also, it is urgently necessary for effective agricultural rehabilitation in Bengal.

10. But the question of land restoration which we have so far discussed is only one aspect of a short-term plan of total agricultural rehabilitation. Other important aspects are:—(1) Free food doles, distribution of cloth and gratuitous house-building grants to destitute agricultural families, that is, those agricultural families that are still dependent for their livelihood upon charity in consequence of the famine. (2) Free medical assistance for the sick among agriculturists. (3) Provision for accommodation of invalids in Destitute Homes and of orphans in State Orphanages. (4) Provision (*a*) of work for the able-bodied destitutes at Test Relief Centres or under Irrigation and Drainage Projects as stop-gap measures ; and (*b*) of work at Work Centres for such persons as are willing and able to learn a useful

[1] The average yield of cereals per acre of net area sown in Bengal is 0.48 tons. *Vide*, last line of p. 254 and first line of p. 255 of the Final Report of the Famine Inquiry Commission, 1945. Here 'cereals' include wheat, barley, pulses, etc. which ought to call for some additional weightage to be given to yield in terms of paddy alone because acreage yield of wheat, barley, etc. in Bengal is definitely lower than that of paddy.

vocation, such as, weaving, carpentry, etc. Then there remains a broad section of the peasantry who may or may not have lost their lands but who nevertheless require (5) seed and cattle loan and who deserve (6) rent remission and debt moratorium in view of increased economic distress. These are some of the problems of agricultural rehabilitation as we see it to-day.

11. The problems are apparently being tackled by Government of Bengal. In the following paragraphs we propose to examine these problems and to study the nature of Governmental plan with special reference to the district of Faridpur where the author spent nearly two years conducting necessary field work in villages and towns.

12. Government's total plan of Rehabilitation may be studied under the following heads:—(*a*) Rehabilitation of Destitutes, (*b*) State Orphanages, (*c*) Medical Aid, (*d*) Small Irrigation and Drainage Projects, (*e*) House-building grants, (*f*) Revolving Fund Scheme, (*g*) Agricultural Loans. Item (*f*) indicates a specific measure of relief for Artisans including fishermen. Relief under items (*a*) to (*c*) is meant for persons coming from any occupational group. In fact, the term "Destitute" is a general term applicable to any person who is to-day mainly or solely dependent on charity. House-building grants mainly implies gratuitous Cash doles to destitutes for house-building purposes at the time of their repatriation from Government's Destitute Homes within the district. Irrigational facilities afforded to agriculturists under small Irrigation and Drainage Projects may properly be described as the bye-product of Employment provided for distressed labourers or demobilised unskilled war-employees who are unemployed now. Thus items (*a*) to (*e*) cover the first four aspects of agricultural rehabilitation as mentioned in paragraph to above. Statistics are not available on the extent of relief rendered specially to agricultural families under these items, *i.e.*, (*a*) to (*e*). Item (*g*) alone indicates a specific measure of agricultural rehabilitation. The amount of relief given in 1944-45 in relation to the total needs of agriculturists of the district is as follows:—

District—FARIDPUR

Total Destitute Agricultural families on 1.1.44.	Total Seed loan to distressed agriculturists in 1944-45.	Total Loss of plough-cattle in 1943.	Amount of cattle loan. needed in 1944	Sanctioned in 1944-45.
(1)	(2)	(3)	(4)	(5)
17,613	Rs. 2,02,746	80,779	Rs. 12,116,940	Rs. 7,57,745

In column (2) the term "distressed" denotes more than the term "Destitute" in column (1) ; for, many families may, in fact, be "distressed" without, however, being wholly reduced to destitution. Assuming, however, that seed loans were distributed among "destitute" agricultural families alone, the amount per family was Rs. 11-8 as. only, during 1944-45. Any comment on column (5) is superfluous. One thing that should, however, be noted is that quite a big proportion of agricultural families in the district did not know that such a thing as "cattle loan" was at all distributed in their zones. The explanation is that distribution of such loan was mainly done through Union Boards or allied organisations. Naturally, only near relations of distributors and some very resourceful persons, both agriculturists and non-agriculturists, actually availed themselves of the money. Again, in the matter of actual distribution of relief, certain lapses could not escape the notice even of a casual observer, for example, (1) agricultural cash loan was distributed quite out of seasons, so that the loan received was immediately devoted to the relief of miscellaneous pressing domestic wants rather than expended on purchase of agricultural equipments ; (2) seeds were offered when the sowing season was over. And (3) veterinary doctors were sent, if sent at all, when the cattle was already dead, (4) Cattle loan was granted when no cattle was available, and, no steps were taken to import such cattle as would meet minimum requirements. Moreover, as column (5) shows, the loan did not cover more than 6.3% of the total needs. Thus, it may figuratively be observed that when a mountain of sorrow and difficulties was to be removed, the official planners were only nibbling at the fringe of its outer contour.

WITTICISM IN ARABIC LITERATURE

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Opinions differ with regard to the significance of the terms Wit and Humour. According to Ibn-al-Jawzi, joke or humour means the use of a word in its secondary sense and that indicates the power of intelligence. A man possessing some of the graceful attributes is called witty. Ibn-al-Arabi and al-Aṣmayee assert that wit or grace means the excellence of language and its eloquence. Al-Kisai calls one witty who is of beautiful appearance and tongue. Wit sometimes means to select the best and befitting wear for the wearer. Again some hold that wit means to endure hardship; to neglect what is beneficial and to perform what is harmful ; and to hide what exposes the offenders or the guilty to shame. Opinions again differ with respect to the practice of wit and humour. Some take exception to them owing to some of their demerits. There is no gainsaying the fact that sometimes from words people come to blows. Too much of anything is bad, so the intermediate position in all matters is acceptable. In the case of wit and humour the highest degree of tolerance is absolutely requisite.

Traditions favouring witticism are overwhelming while the same opposing it are few. The Apostle of God said : Refresh your minds now and then, because when they get blunt they become blind. Ibn-al-Jawzi said: when mind gets weary of prosiness or seriousness, there is no harm in setting it free to take delight in humour: Al-Imam Al-Zuhri said: Recite some of your verses, describe some of your witty sayings and be occupied with some of what is delightful to you and pleasing to your nature. Muhammad Ali al-Tantawi said: wit and humour undoubtedly contribute to the healthy development of intellectual power—wit and humour are necessary for a man in this life, and it is better for him to profit by the perusal of a book containing wit and humour than to be occupied with one that contains harmful narrations and stupid traditions. It benefits an intelligent man who knows how to profit by everything in this world. Al-Hasan al-Bisri said: The witty thieves escape penalty because they can depend themselves by their eloquent statements and witty arguments. Ibn Sirin said: The significance of a word is so wide that a witty person can turn it to his own advantage even though he is a liar and can escape detection by dint of his wit.

The Arab wit and humour consist in the following:—Comeliness of face, neatness of body and clothes, eloquence of tongue, sweetness of speech and smell, avoidance of impurities and disgraceful actions, nimbleness of movement, connivance at guilt, prettiness of humour, power of understanding, nobility, generosity, forgiveness, endurance and the like graceful attributes.

Now when wit and humour are necessary for relaxation, it can be assumed that the intellect and sagacity of a man will be sharpened and his power of understanding awakened if he listens to the stories of intelligent and witty people.

1. A man came to Solomon, the Prophet, complaining that some of his neighbours stole his geese. Solomon announced a congregational prayer and then addressed the people assembled and in the course of his sermon he said: One of you steals the goose of his neighbour and then enters the mosque with its feather on his head. At this a man wiped his head. Solomon then said, Sieze him, he is your friend (thief). (Akhbar-al-Ẓiraf-w-al-Mutamajinin, page 15.)

2. It is mentioned in the Book of Isralites that the Hoopoe (Hud Hud) invited Solomon and his army to partake of a feast to be celebrated by him on a certain day in a certain island. On the appointed day Solomon and his army arrived and the Hoopoe throttled a locust and threw it into the Sea and said: Eat and one who will not get flesh will get soup. (*Ibid.*)

3. A man brought an accused who killed a relation of his to the Apostle of God for justice. The Prophet asked him: Would you accept blood-wite ? He said: No. Then the Prophet of God enquired : Would you forgive him? He said: No. Then the Prophet said: Go and kill him. Now when the man passed out from his presence, the Prophet of God uttered: If he kills him, then he is like him. Subsequently the man was informed of this opinion of the Prophet, and he let the accused go thinking that he also would be treated as a criminal. But the Prophet of God meant that both of them would be termed as murderers with this difference that the first one was an oppressor and the second one an avenger. (*Ibid.*, p. 16.)

4. In Al-Medina there was a man named 'Nuayman' who purchased something or other from the town whenever he visited it and brought the same to the Prophet of God and said: O Apostle of God, I present it to you. Now when the owner of the article approached 'Nuayman' to receive payment of the value thereof, he came to the

[1] Akhbar-al-Ziraf-w-al-Mulāmajinin—Foreword, Preface, pp. 1-2.
[2] Al-Iqd-al-Farid, Part IV, p. 345.

Prophet and said: O the Apostle of God, give this man the price of his stuff. At this the Prophet of God said: Why am I to give the price; have you not presented it to me? Then he said: O the Apostle of God: By God I had not the money to buy this thing with, but I brought it to you in the belief that you might like to take it. The Prophet laughed and ordered the price of the thing to be given to its owner. (*Ibid.*, p. 18.)

5. In the course of his flight from Mecca to Medina the Prophet of God was riding and Abu Bakr was seated behind him on the same beast. Abu Bakr was acquainted with routes and the people because of his frequent visits to Syria as a merchant of great repute. Now as they passed on, people enquired: O Abu Bakr, who is this before you? Abu Bakr replied: He is my leader. (See how cleverly Abu Bakr avoids mentioning the name of the Prophet which might result in danger. By leader Abu Bakr means that the Prophet is the leader of religion while the people mistake him for the leader or driver of the riding beast seated in the front. (*Ibid.*)

6. The Roman Ṣuḥayb came to the Prophet who had before him dates and bread. The Prophet said to him: Draw near and eat. Ṣuḥayb then began with the eating of dates. So the Prophet of God said: You are affected with Ophthalmia (as you are not looking to the bread to eat). So Ṣuḥayb replied: O the Prophet of God: I am eating from the other direction. The Prophet of God then smiled. (*Ibid.*)

7. While distributing some Yemenide sheets among people Umar b. Al-Khattab found one of them defective. Consequently he was thinking how to do with it because if it were given to any body he might refuse and return it when he would be aware of the defect. At last he folded it up and put it under his seat keeping its end or border visible and put the other sheets before him and went on distributing. Al-Zubayr b. Al-Awwam then came in and went on gazing at that sheet and asked: What kind of sheet is this! Umar replied: Leave it aside. Al-Zubayr again asked: Why, Why, What is the matter with it? Umar said: Give it up. Al-Zubayr then said: Let me have it. Umar rejoined: It will not give you satisfaction. Al-Zabayr said: No, No, I shall be satisfied with it. Then Umar made him promise that he would accept it and would not return it, and threw it towards him. When Al-Zubayr picked it up and on scrutiny found it faulty, he said: I do not want it. Then Umar refused to take it back from him saying: No, that cannot be, I have done with my business and my responsibility is off. (*Ibid.*, p. 19.)

8. Two men entrusted 100 pieces of gold coins to a woman of Quraysh with the following declaration: Do not give them to one of us without

the other until we appear before you for the purpose after the lapse of a year. After some time one of them came and stated: My partner is dead, so give me the gold coins. She at first refused, but as people urged her, she gave the gold coins over to him. Then after the termination of a year the other man came and demanded of her the return of the gold coins. She said: Your partner came and assured me that you were dead, so I delivered the gold coins to him. Then there was a serious dispute between the two and Umar was called upon to give his verdict. Umar proceeded to pass a decree against the woman, but she said: I adjure you by God not to try our case yourself but to commit it to Ali. Accordingly the case was committed to Ali who found that the two persons had played a trick on her. He said to the man: Did you not ask her not to give the coins to one of you without the other? He said: Yes. Then Ali said: What can I do for you? Bring your partner and then she will give the coins to you both. (*Ibid.*)

9. Umar b. Al-Chattab was distributing rags and threads among people when a decrepit beggar was admitted into his presence led by another man, and on this beggar he bestowed the customary gifts, but as the crumpled rags and threads appeared to be a scanty patch, the man declined to accept the gift. So Umar said to his conductor: Get out with him. He did accordingly and Umar spread out the rags and threads so that they looked like a large present and then called him in and said: Take this all. The man then collected the same and went out cheerfully. (*Ibid.*, p. 20.)

10. A Jew said to Ali, the Commander of the faithful. No sooner did you bury your Prophet than the Ansars (Assistants of Muhammad) began to hold a dispute over the appointment of a Chief. Ali then rejoined: As for you, no sooner did your feet become dry of the water of the Sea (referring to the rescue of Banu Israel, and the drowning of the Pharaoh and his party) than you demanded of Moses to make a God for you! (Ref.: God is a greater term than chief). (*Ibid.*, p. 21.)

11. Abbas was asked whether he was older or the Prophet of God. He replied: The Apostle of God is older than I but I was born before him. (*Ibid.*)

12. Abu Bakr went to Basrah for trade a year before the death of the Prophet of God accompanied by Nuayman and Suwaybet b. Harmalah, a witty fellow, who witnessed the battle of Badr. Nuayman was in charge of Provisions. So Suwaybet asked him for food but Nuayman refused saying: Wait till Abu Bakr comes. At this Suwaybet said to Nuayman: I shall provoke you to anger. Suwaybet then addressed a company of people passing by saying: Would you purchase a slave of

mine? They said: Yes. Suwaybet added: He is, however, a slave who declares that he is a freeman, so if you purchase him from me and he talks like that and you let him go, you must not quarrel with me over the bargain. They agreed upon the terms and purchased Nuayman in exchange for ten young she-camels. Now when they came to Nuayman and placed on him a turban or a rope as the hallmark of slavery, he said: This fellow is making fun of you, I am a freeman and not a slave. They said: We have been told that you talk like this. Saying this they proceeded with him. Abu Bakr then came and was informed of the matter. So he followed them and released Nuayman by returning their young she-camels. When Abu Bakr and his party came to the prophet, they told him the story and the Prophet of God and his companions enjoyed a laugh. (*Ibid.*, p. 22.)

13. Umar b. Al-Khattab appointed Al-Mughira b. Shuba Governor of Al-Bahrain, but the people did not like him. So Umar discharged him, but they were afraid that he might re-appoint him. So their headman asked them to collect one hundred thousand dirhams which he might take to Umar and tell him that Al-Mughira had misappropriated the amount and given it to him. They did accordingly and he came to Umar and said: Al-Mughira misappropriated this sum of money and gave it to me. Umar then called Al-Mughira and asked him: Have you to say to this man's allegation? He replied: He is a liar, rather I gave him two hundred thousand dirhams. Umar enquired what induced you to do this? He said: It was the pressure of want which incited me to this misappropriation. Then Umar questioned the infidel: What does he (Al-Mughira) say? He replied: By God I tell you the truth, by God he has given me neither little nor much (nothing). Then Umar asked Al-Mughira. What do you want to do to this man? He said: This scoundrel gave the lie to me, so I wanted to put him to disgrace. (*Ibid.*, p. 23.)

14. Abdullah B. Umar was in the habit of joking with a freed female slave of his and used to tell her: The Creator of the noble has created me while the Creator of the ignoble has created you. At this she used to fret, cry and weep while Abdullah used to laugh. (*Ibid.*, p. 24.)

15. When Muawiya came up as a pilgrim, Quraish met him at Wadi-al-Qura and the Helpers (Al-Ansar) at the camping grounds of al-Medina. He enquired of the Helpers: What prevented you from meeting me at Wadi-al-Qura? They replied: We have no riding beasts. Muawiya questioned: What is the matter with your Nawazih (beasts carrying water for watering purposes)? They rejoined: We exhausted them on the day of Badr in search of Abu-Sufyan (father of Muawiya). (*Ibid.*)

16. Khabib's grandfather said: In a battle with the Apostle of God I killed an opponent whose daughter I married later. My wife used to tell me: May this ornamented belt continue to adorn you (May you fight always): And I used to tell her in return: May I continue to be a warrior who hastened your father's journey to Hell (May I continue to kill the infidels). (*Ibid.*)

17. A man asked Abu-al-Aswad-al-Duali: Did Muawiya take part in the battle of Badr? He replied: Yes, from that side (From the side of the infidels). (*Ibid.*, p. 25.)

18. Zeyad was ill and Shurayh went to visit him. When Shurayh left the house of Zeyad the messenger of Masruq b. al-Ajdâ asked him: In what state have you left the Prince? Shruayh replied: I have left him issuing commands and injunctions (doing the normal business). But the messenger thought that he (Zeyad) was describing his testament to be drawn up and prohibiting his people from lamentation.

19. In the mosque of Kufa a Porter came in and asked Shâbi: Has Satar got a wife? Shâbi replied: I have not witnessed that marriage. The porter was not satisfied and said: This Iraqian scholar does not give answer to a question when asked. Then Shâbi said: Yes, Satan has a wife as evidenced from the words of God who says: What do you accept him (Satan) and his children as friends or lords in preference to Me? Evidently there cannot be children but by a wife. The porter then asked: What is her name? Shâbi replied: I have not witnessed that wedlock or engagement.

20. Shâbi was one day sitting at his door when a man passed by him and said: I was saying my prayer when I entered a finger into my nose and I found blood on it. Now what do you suggest? Should I have to be cupped (emit blood by applying suction) or get a vein opened? Then Shâbi raised his two hands and said: Praise be to God who has changed me from a religious authority to one of Surgery. (*Ibid.*, p. 26.)

21. A man met Shabi who was speaking to a woman standing by, and asked: Which of you is Shâbi? Shâbi pointed to the woman and said: This.

22. A man asked Shâbi about the wiping of beards in ablution. He said: Let water flow in the interstices of your beards through your fingers. The man said: I am afraid that the beards may not be moistened in this process. He said: Steep your beards in water from the beginning of the night.

23. Shâbi entered the bath-room and found there Daud-al-Awadi naked, so he shut his eyes. At this Daud asked him: When have you

become blind? He said: Since God disgraced you and rendered you shameless. (*Ibid.*, p. 72.)

24. Al-Âmash was asked: From what have you become blear-eyed (weak-sighted)? He replied: By looking at idiots. (*Ibid.*)

25. Shâbi was asked if the Soul gets diseased. He replied that the Soul gets diseased from the shadow of the dullards. A companion of his one day passed by him while he was between the two idiots and he asked him: How is your Soul now? He replied: It is in the pangs of death. (*Ibid.*)

26. A man asked Al-Âmash: How did you pass the last night? He then went in, brought a mat and a pillow, and then lay down and said: In this way. (*Ibid.*, p. 28.)

27. A neighbour of Al-Âmash continued to request him to come over to his place and to take a piece of bread with salt and Al-Amash continued to refuse. One day Al-Âmash felt hungry and the request of his neighbour was quite suited to the occasion. So he accepted the invitation and his neighbour served him with a piece of bread and salt as promised. Soon after, a beggar came and asked for food insistently for three times. Twice the neighbour asked the beggar to excuse him, but as the beggar was insisting for the third time, the neighbour said: Get away or by God I shall assault you with the stick. At this Al-Âmash cried out to the beggar saying: Get thee gone! By God, I have never seen a man so truthful of promises as he is, for a year he has been promising me a slice of bread with salt, and by God, he has not given me anything more than that. (*Ibid.*)

28. A man came to visit Al-Âmash in his illness and asked him: What is the severest anguish you have experienced in this your ailment? Al-Amash replied: It is your visit. (*Ibid.*)

29. Al-Sinani together with Abu Hanifa came to Al-Âmash and said: I did not like to be vexatious and troublesome to you, or I would have paid you more visits during your illness! To this Al-Âmash replied: You are troublesome to me while in your own house, and how vexatious you are when you have come into my presence. (*Ibid.*, p. 30.)

30. Al-Âmash was invited to a wedding feast to which he was not admitted by the gate-keeper as he was in his furred garment. So he returned home and came back in his shirt and trousers. This time the Porter gave him permit and he came in. Now when he was served with food, he spread his sleeves on the dinner and uttered: Eat, because you have been invited and not I. He then stood up and did not partake of the dinner. (*Ibid.*)

31. Idris al-Awadi came with his son, Abdullah to Al-Âmash and said: This is my son who knows the science of the Quran, the law of inheritance, the arts of poetry, Arabic syntax and Jurisprudence. Al-Âmash, however, kept silent. After a while Idris asked Al-Amash a question about something. At this Al-Âmash answered: Ask your son. (*Ibid.*)

32. Al-Hadjdjadj accused a Bedouine Governor of Defalcation and said: O the enemy of God, you have misappropriated the money of God! The Governor replied: Then whose money should I misappropriate? I associated with Satan for 4^0 years in the hope that he would give me something, but he did not give me anything. (*Ibid.*)

33. Âshāb was asked to narrate traditions. So he said: I heard Akramah say on the authority of Ibn-al-Âbbas that the Prophet of God said: Two characters do not combine in a believer. He then kept silent when he was asked about those two characters. He replied: Akramah forgot the one and I the other. (*Ibid.*, p. 31.)

34. Al-Haiṣam b. Âdi said: Âshāb was the freed slave of Fatima, daughter of Al-Husain. Later she disposed of him among the cloth-merchants. He was asked as to the extent of knowledge he acquired of linen. He replied: I know spreading well, but not folding, which I hope I shall learn. (*Ibid.*, p. 32.)

35. When Bisbr Al-Marisi died none of the learned or of the followers of Sunna save Obaid-al-Shuwainizi joined his funeral. On his return Obaid was reproached by his people for what they considered an improper acts. At this Obaid responded: Give me some respite that I may make a statement to you. From attending his funeral I expected a greater reward than from attending the funeral of anybody else! When I stood in the row I said: O God, this your slave did not believe that he would see you face to face in the life to come; O God, prevent him from looking to your face on the day on which the believers or the faithful will look to yours! O God, this your slave did not believe in the punishment of the Grave; O God, inflict on him to-day in his grave such a punishment as you have not inflicted on any of the inmates of the world! O God, this your slave refused to believe in the Balance (the instrument which will weigh man's virtues and vices on the day of Judgment); O God, lighten his balance on the day of resurrection! O God, this your slave disbelieved in intercession; O God, do not accept the intercession of any of your creatures for him on the day of judgment: On listening to him all kept silent and laughed. (*Ibid.*)

36. Al-Muttalib b. Muhammad, a Judge at Mecca, had a wife who had four husbands who had died before. When he caught a disease of

which he died, she sat down by his head weeping and asked: To whom are you committing me? "To the 6th unfortunate!" he answered. (*Ibid.*, p. 33.)

37. Abu-Al-Abbas Muhammad b. Ishaq al-Shahid asked Al-Zubayr b. al-Bakkar: How long has your wife been with you (what is the duration of her married life with you)? He said: Don't you ask me! There will not come on the day of judgment more sheep than hers! I have sacrificed for her 70 sheep. (The duration of her married life with me is 70 years). (*Ibid.*)

38. Abu Hanifa asked a barber to pluck his gray hairs, but the barberdeclined saying that they would not be checked by this process, rather they would increase. At this Abu Hanifa rejoined: Pick up the black ones, possibly they will increase! (*Ibid.*, p. 34.)

39. It is said that two persons calumniated a believer (in Allah, the Supreme Lord) to the Pharaoh that he (the Pharaoh) might kill him (the believer). The Pharaoh summoned them all and asked the two calumniators: Who is your Lord (God)? They replied: You are our Lord (God). Then he put the same question to the believer who answered: My Lord (Allah or Master) is their Lord (Allah or Master). The word 'Lord' (Arabic 'Rab') has got two-fold significations, *viz.*, (1) Allah, the Father of the Universe and (2) Master (Whence point of the witticism; evidently the believer means 'Allah'). The Pharaoh then said to the two calumniators: You calumniated a man who professes my creed that I might kill him! He then killed them both. (*Ibid.*, p. 36.)

40. Bakr b. Abdullah Al-Muzani said: The person deserving one slap is he who, when invited to a feast or a dinner, takes another with him; the person deserving two slaps is he who enters the house of a member of a tribe and when asked to sit down in a particular place, says, "No, rather I will sit down here (a place not assigned to him by the owner)"; and the person deserving three slaps is he before whom food is placed and he says, "I shall not eat until the master of the house sits with me." (*Ibid.*, p. 37.)

41. Al-Mamun asked Abdullah b. Tahir: Which is more pleasant, my Court or your abode? He replied: I am not your equal, O the Commander of the faithful! Al-Mamun said: I don't mean that; rather I wanted to know where you would feel more comfortable and happy. Abdullah said: My abode is more pleasant, O the Commander of the faithful! Al-Mamun asked the reason, so he said: I am a master in my house while I am a slave in yours. (*Ibid.*, p. 38.)

42. A man came to Abu Hazem, the Judge, and said: Satan visits me and rouses my suspicions saying, "You have indeed divorced your wife!" Abu Hazem asked the man: Have you then not divorced your wife? The man replying in the negative, Abu Hazem added: Did you not come to me yesterday in order that you might divorce your wife in my presence? The man stated: By God, I came not to you but to-day nor did I divorce her in any kind of divorce! Abu Hazem then said to the man: Take oath for the satisfaction of Satan as you have done for mine and then you will feel comfortable. (*Ibid.*, p. 39.)

43. A certain Persian king wrote on his gate: The gate of kings demands wit, wealth and patience of those who want to enter inside. Then a certain sage sat down below this: A man possessed of one of these things need not go to the gates of kings. The king admired the sage and ordered him to be rewarded and the inscription obliterated from the gate. (*Ibid*)

AGRICULTURAL INSURANCE UNDER PLANNED ECONOMY IN BENGAL

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PLANNING AND INSURANCE

THE essence of planning consists in utilizing all the available resources, both human and material, that are found within a territory in order to ensure the well-being of the people residing therein. It means that an individual will be assured of a minimum standard of living, in return of which he is to perform his allotted share of work. But an individual will not only be entitled to get an employment which will provide him with the wherewithal to procure his living, but also reasonably except that the community would come to his assistance in case any misfortune overtakes him. A planning authority should therefore, apart from ensuring every member of the community of some suitable provision in normal times, come to his assistance in times of any unforseen and uncalculated risks falling upon him. A comprehensive economic planning must not only aim at bringing about a steady development and improvement in the general conditions, but make provisions for rendering all necessary help to a person or persons visited with any usual loss or disaster following either from physical or social causes, that is to say, the plan should make provisions for communal and social insurance.

Insurance is a device to safeguard individuals from risks, either unknown and unknownable or known but unpredictable. As it has hitherto mostly been, it is a measure of protection for the entrepreneur, businessman and for everyone who wishes to provide against future risks. It is a measure of collective help organised through private initiative and is particularly a product of modern capitalism. Individual initiative and individual risk-bearing are the two fundamental characteristics of capitalism. Of course, risks may arise under any economic system but the peculiarity of the capitalist system is that it is left to private individuals or bodies to assume them.[1] The present day insurance is, therefore, organized by private individuals and corporations to share out the probable risks with other individuals or bodies. So,

[1] Cf. N. Barou, 'Co-operative Insurance' (King & Son), 1936, p. 4.

the predominating feature of modern insurance is that it is private or individual insurance. Where, however, the risks to person or to property are borne out by the State or the society as a whole, it is called national or social insurance. The greater the extent to which State undertakes to indemnify persons and institutions in case of loss or damage, the more important becomes the national or social insurance as opposed to private insurance. Under a planned economy where the national life is to develop largely under the initiative, direction and control of the State, the national and social insurance would be much more important than the type that has been obtaining so far. This is to happen more or less in every planning, be that a capitalist or a socialist one. Russia, for example, has adopted a socialist planning and the insurance there has been a State monopoly since 1921. With the introduction of planning since 1928 all insurance operations have been centralized in the hands of the Central State Insurance Institution. The Soviet State plans the entire production in the U.S.S.R. and it is also responsible for the well-being of every one of its citizens. Hence it has undertaken upon itself the responsibility of granting indemnities, both in cases of personal and material loss or damage, to individuals or to corporations. Insurance is carried out by the State Insurance Department (Gosstrakh) of the People's Commissariat for Finance. Gosstrakh transacts all kinds of insurance of property and persons except social insurance. The social insurance scheme, which includes workmen's compensation, sickness, old age, unemployment and so on, is handled by the All-Union Central Council of Trade Unions. Gosstrakh insures buildings and movable property, transportation risks (Ships and cargo), harvest and cattle, and issues life policies. The insurance of export and import of goods in Soviet foreign trade is also an important branch of Gosstrakh activity.

While the U.S.S.R. has thus been running insurance primarily as a State enterprise, the capitalist countries, too, have, ever since Bismarck had founded the social insurance schemes for Germany, at least recognized a partial responsibility of the State to indemnify individual persons in certain specific cases, *e.g.*, old age, unemployment, sickness, accident etc. With the development of the idea of planning since the twenties, a wider and wider scope of State insurance has found a general recognition in the capitalist countries, and the last war has forced them to give State insurance a scope far larger than ever. This is proved by the fact that even a hard-boiled tory like Mr. Churchill, in the course of a broadcast, made as the head of the British Government on March

21, 1943, about Britian's post-war and domestic issues, announced his scheme of " national compulsory insurance for all classes, for all purposes, from craddle to grave," which was to form an essential part of a Four-Year Plan to be undertaken by the Government. Churchill obviously meant a scheme of national compulsory insurance that was to have been set in a capitalist planning. This proposed scheme was a great enlargement or the traditional idea of 'national insurance' of Great Britain as compared with the scheme of 'social insurance of Germany or of 'national insurance' of the United States.

As the State, thus, assumes an increasing share of the risks to persons or to property the scope of private insurance becomes gradually narrowed down.[2] Again, the greater and greater extents to which the State will be assuming the risks, both personal and productive, the more and more will the productive energies of the individual or corporative bodies be free from the shackles of uncertainty. Thus, the provision of social security as a safeguard againt personal risks, or that of national insurance to guard against both personal and productive risks, will not only add to the well-being of every citizen, but also vastly enhance the productive capacity of the society as a whole. Hence social security and national insurance appear to be the best forms of insuring against risks, whether arising out of physical or social causes. Where, however, conditions are not ripe for the State shouldering the entire burden, some forms of individual or private insurance should, of course, remain for reducing or sharing out risks to life and proporty.

It is against the above background that a brief discussion will be made here as to the forms of agricultural insurance that would fit in within a planned reconstruction of agriculture.

AGRICULTURAL INSURANCE UNDER THE PLAN

Agricultural insurance under the Plan should fall broadly into two classes, *viz.*, (1) Public and (2) Private.

(1) Public Insurance—Public Insurance, that is, insurance run directly by the State should provide relief for the agriculturists against both general and specific risks. To take the latter first, specific risks are those risks that arise out of specific causes like (*a*) fire, (*b*) windstorm, (*c*) hail, (*d*) agricultural accidents and sickness, (*e*) failure or insufficiency of, or untimely rainfall, (*f*) flood, (*g*) pests and diseases

[2] Indeed, a Professor K. T. Shah observes, "in a properly functioning planned economy individual life insurance may become wholly unnecessary." Principles of planning'. (1948) p. 11.

of crops, and (*h*) livestock. General risks, on the other hand, are those which follow from general causes such as (*a*) famine or shortage of food, fodder and raw materials for industry, (*b*) general crop failure, (*c*) earthquake or any other unpredictable natural calamity, (*d*) trade depression, etc. All these risks are incidental to the economic activities of the farmer.

The various risks enumerated above may, again, be either of two characters, *viz.*, natural or physical, and social and economic. The natural or physical risks are those that are caused by natural agencies like hail or windstorm, or drought or flood, etc. while the social and economic risks are those that follows from the social and economic causes like strike, accident, trade depression, etc. The natural or physical risks, which are generally much more uncertain and are of more varying nature than the social and economic risks, appertain especially to agriculture ; and, because of the scattered nature of agricultural production, the loss or damage following from these risks are often very extensive in effect. This makes it necessary that the technique of agricultural insurance should be different from that of the urban insurance.

Moreover, as Dr. Barou has observed,[3] the technique of agricultural insurance is influenced by two special features. Firstly, agricultural insurance has to deal with policy holders living generally at a considerable distance from one another, which requires a widespread network of agents and inspectors and thus involves a considerably higher cost of operations. Secondly, close local supervision of the policy-holder and of the insured objects is of paramount importance. The ' moral hazard,' that is, the personal character of the policy-holder and the care taken by him of his household, livestock, machinery etc., is of the greatest significance in branches of rural insurance. This moral hazard has also a direct bearing on the cost of insurance and the actuarial calculation of premiums. The moral hazard is naturally too vague and undefined, and is impossible of prediction. Only a close personal contact with the rural policy-holders can afford one certain materials from which any prediction, even though of a very vague nature, can be made. But, for ordinary insurance companies it is very difficult to maintain this close contact with the rural policy-holders and hence these companies are not in a position to deal with agricultural insurance, and even if they are they can do so only at prohibitive rates for the farmers. Specialized institutions are, therefore, necessary to deal with agricultural insurance.

[3] Barou, *op. cit.*, pp. 191-92.

These institutions can serve the interests of the farmers best by being non-profit making insurance organization and run either by the State or by the farmers themselves on the basis of mutual or co-operative associations.

So far as the State insurnnce organization is concerned, we would propose that a Provincial Department of Insurance should be set up under the Department of Agriculture, which, like the Gosstrakh of the U.S.S.R., should transact all kinds of insurance of property and persons of the agriculturists of the Province, except, of course, social insurance which includes old age, unemployment, sickness, and accidents other than the agricultural. The latter should be dealt with separately by another special body. The proposed Insurance Department should insure buildings and movable property, harvest and cattle in the Province. It should issue life policies for the agriculturists. The insurance should cover losses resulting from all the risks, general and specific mentioned above. It is better that the Insurance Department should have two branches, *viz.*, the General Branch dealing with the general risks, and the Specific Branch dealing with specific risks. The Specific Branch may have again several sub-branches, *viz.*, Hail, Fire, Flood, Drought, Livestock, etc. It may be observed that in the United States, five States, *viz.*, North Dakota, South Dakota, Montana, Nebraska, and Oklahoma, had established State Hail Insurance before the World War I. The hail insurance fund of each of the three States, North Dakota, South Dakota and Nebraska, was placed under the jurisdiction. In Montana, the State hail insurance was administered by a State Board of 5 members, consisting of the State Treasurer, the Commissioner of Agriculture, Labour and Industry, and three others appointed by the Governor. Country assessors in each of the three States listed the lands which were to be covered, unless such lands were exempted in the automatic-fund States. Premiums or assessments were also collected and remitted by country officials to the State.[4] Similarly, different State insurance funds like the Hail Insurance Fund, Fire Insurance Fund, etc. may be established in this Province under the Specific Insurance Branch of the Provincial Department of Agricultural Insurance to deal specifically with hail, fire, etc. Each Fund should be managed and operated by a special board to be set up by the Government. Each board will appoint an army of assessors to list the lands to be covered by the particular insurance. The same land may, of

[4] Dr. David Mclahan, 'State Insurance in the United States' (Univ. of Pennsylvania), 1929, pp. 178-80.

course, be listed for insurance against two or more specific risks as well as against a general risk.

Public or State Agriculture Insurance should be divided into two categories—Compulsory and Voluntary. The compulsory insurance should be based on specific laws and, like the Russian Law of July 17, 1933, it should cover the properties of the co-operative and collective farms, the buildings, agricultural and allied industrial enterprises, means of transport, production of valuable crops and other agricultural products, whether raw or processed, against fire, flood, drought, etc. Compulsory insurance should also cover special classes of cattle of the farms against accident and death. The buildings, crops and livestock of farmers and individual peasants should also be put under compulsory scheme. There may be some differentiation of insurance provisions for the co-operative and collective farm properties on the one hand and those of the individual farmers and peasants, on the other, which would act as an incentive for the latter to pool their holdings in co-operative or collective farms.

Special provision should be made for insurance against famine. Professor Shah proposes that should famine occur inspite of all other arrangements being taken, famine insurance must be on the basis of a national system of contribution. It must be conducted as a public utility service, directly operated by the State in each unit (Province or State), and should provide relief against the risks arising out of a general shortage of food or fodder, of drinking water, and of epidemics consequent upon famines. He is further of opinion that the insurance provision should be made compulsory. It must be made a first charge upon the produce of agriculture, after the guaranteed national minimum has been met. "It may be set apart in kind, so as to form a reserve; or converted into cash to form a fund to be utilized when any of the contingencies specified occurs." Indeed, in view of the terrible loss of life and property, and the great suffering that results from famine, and also of its serious moral and material cosequences for the entire community it should be made the duty of all to see that it may never occur. But in case it occurs notwithstanding all reasonable measures having been taken, the entire community must come to the help of the stricken area. The responsibility for giving adequate relief in case of occurrence of famine or anything like famine conditions, or what is called euphemistically 'scarcity', should devolve on the entire society. So, it is meet and proper that famine insurance be made compulsory and the payment of premium, in kind or in cash, should be made a

first charge upon every kind of agricultural product after, of course, the guaranteed national minimum has been met. But apart from famine insurance, the payment of premium should be made compulsory for all other insurances operated by the State. Voluntary payment of premium may, however, be provided for in public insurance, and property, as in Russia, may be insured to its full value by a supplementary voluntary insurance, should any one deem it necessary. The relative position of compulsory and voluntary insurance in the U. S. S. R. can be noted from the following table showing the total revenue and profits of State insurance from both compulsory and voluntary premiums :—

State (Agricultural) Insurance in the U. S. S. R.[5]
(Million roubles)

Year		Revenue from Compulsory Insurance	Revenue from Voluntary Insurance	Net Profit
1931	...	256·3	244·8	87·0
1932	...	449·3	237·6	130·9
1933	...	616·2	291·4	451·9

It may be observed that in some of the States of the United States also a classification has been made regarding the types of the State insurance into two, *viz.*, automatic and optional, following more or less that of compulsory and voluntary insurance. About 1930, the two States of North Dakota and South Dakota had automatic or rather compulsory insurance against hail. All cropped land was automatically covered unless specifically exempted. Every spring the county assessors in these two States procured from each farmer a sworn statement of acreage, crops under cultivation, location ownership. Copies of these reports were filed with the county auditors who, in making up their abstracts, insured all crops not legally exempted. Exemption was to be claimed before a specified date, otherwise the hail assessment was charged up to the owner or tenant in the same manner as other taxes. This automatic feature accounted for the very large amount of insurance written by the State funds in their earlier years. Subsequently, however, there was a tendency for the farmers to exercise their right of withdrawal. The proportion of total crops insured by the North Dakota fund since coverage was made automatic were as much as 67 per cent in 1919, but it came down to 31 per cent

[5] U. S. S. R. Handbook, 1936.

in 1926. None the less, the operation of the State insurance (hail) was considerably greater than that of Private insurance (hail). In 1920, out of a total hail insurance premium receipts of about 8·96 million dollars, the state hail insurance accounted for 6·95 million dollars, while, in 1926, out of a total of about 4·4 million dollars, the State insurance covered about 3·62 millions.

The optional State hail insurance existed in two other States, *viz.*, Montana and Nebraska, where farmers could obtain State coverage against hail only by applying to their country assessors. When thus covered, in Montana the hail levy was included with other taxes against the land and collected in the same manner, while in Nebraska the premium for hail insurance was to be paid in cash or by bank order. Even though State coverage was optional in these two States, it was quite substantial. Out of a total hail insurance premium receipts of 2·16 million dollars in 1926, State funds accounted for about a million dollars.[6]

But apart from the compulsory insurance of property of the farmers, provisions should also be made under the Plan for insurance against their personal risks. Protection, through compulsory social insurance in case of sickness, equal to that given to industrial workers, was being, prior to the recent War, given in the following eight countries, *viz.*, Austria, Bulgaria, Czechoslovakia, Germany, Great Britain, Irish Free State, Norway and Yugoslavia. Old age and disablement insurance were given in twelve countries, *e.g.*, Austria, Belgium, Czechoslovakia, Denmark, France, Germany, Great Britain, Italy, Netherlands, Spain, Sweden and Poland (old age insurance in former German territory only). Germany also applied unemployment insurance to agricultural workers. Denmark and Netherlands had voluntary schemes which received a certain amount of State aid.[7] We should also in this country introduce various forms of personal insurance for the agricultural workers and it is better that these should be run on lines of compulsory social or national insurance.

It may be of interest to note here that Dr. V. K. R. V. Rao, an eminent Indian economist, has expressed the opinion that "if the premium is made compulsory for all the farms in the country, only then can it (agricultural insurance) work ; if it is made voluntary it will be accepted only by a very small minority in which case the risks will not be sufficiently widespread and this will make the scheme impracticable. If it is to be compulsory, it follows that there is no room for

[6] Mc Cahan, *op. cit.*, pp. 178-80.
[7] World Agriculture, p. 64.

private enterprise in this business—either individual or corporate; it has obviously to be run by the State"[8]. We have already pointed out that under the Plan the State should itself run agricultural insurance as a matter of principle since it is ultimately responsible for the security and well-being of its people. But, apart from the question of principal, the very success of a general scheme of agricultural insurance depends, as points out Dr. Rao, primarily on two factors, *viz.*, that it must be run by the State and the payment of premium should be made compulsory, there would, of course, be very little scope for private enterprise in the matter. Nevertheless, as we have observed previously, unless conditions are ripe for an over-all State agricultural insurance some sort of private business in the matter should grow on, but it must take the corporate, and not individual, character. Indeed, the achievements of private insurance in agriculture in the forms of mutual and co-operative insurance in different countries of Europe, including even Soviet Russia up to 1928, have been quite remarkable. There is every possibility that we, too, can adopt the same with considerable benefit at least as a temporary and transitory measure. In the next section we would see to how private agricultural insurance can be organized under the Plan.

(To be continued)

[8] Quoted from a letter written to the author by Dr. V. K. R. V. Rao.

BERGSON AND SRI AUROBINDO ON GRADES OF INTUITIONS

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IT is often asked whether there can be strictly grades of intuitions. According to Bergson, intuition is antagonistic to the intellect in so far as their function is concerned. Yet he maintains that intuition functions in the intelligence of men, even in the instinctive activities of animals. In animals intuition has "debased" itself into the form of instinct. Intuition is there just unconscious, or, if it is conscious at all, its consciousness takes a "somnambulistic form".[1] Somnambulism is the phenomenon of a person performing, while asleep, normally waking actions. When a somnambulist, for instance, walks about, there seems to be no difference between him and another man in his walking state. The somnambulist is, however, unconscious of his surroundings as well as his doing. Much in the same way intuition, as Bergson tells us, functions in the form of instinct. When an animal acts under instinct, it seems to act with a flair for the right way and for the right thing. But most of all this acting is unconscious. If there is any consciousness about animal behaviour, this consciousness is all apart from instinct and is just a fringe of intelligence around instinct[2]. On the other hand, Bergson admits that intuition has a role to play in our ordinary life and experience. In more than one context he says that intuition is the fringe and penumbra of the intellect and is just a halo around intelligence.[3] From Bergson's point of view, therefore, we can well conceive three distinct grades of intuitions, such as intuition in the form of instinct, intuition as functioning in human intelligence and pure or metaphysical intuition of the *èlan vital*. This is easy enough to follow. However, the question that arises now is whether, according to Bergson, metaphysical intuition itself admits of any grades. It can be safely asserted that Bergson does not develop any consistent theory of grades of pure intuitions. Still, if we ponder over some of his effusions, we may find in him some theory of grades of pure intuitions. Bergson once and again asks us to discard concepts and symbols that inevitably distort reality, and urges a complete change in the metaphysical point of view.

1 *Morality and Religion*, p. 214.
2 *Ibid.*
3 *Ibid.* Also *Creative Evolution*, p. 251.

He, in short, seeks to make metaphysics intuitive. Plato's dialectic is all intellectual and proceeds with pure concepts without the aid of anything sensuous. Bergson's metaphysics, however, dispenses altogether with concepts or any other symbols and depends solely on intuition. But the question is whether Bergson's metaphysics is a single intuition or consists of a series of intuitions. If metaphysics be a single intuition, the intuition of the *èlan vital*, Bergson cannot possibly speak of any grades of metaphysical intuitions. However, sometimes he suggests that there are some grades of higher intuitions. Bergson avers that it is through intuition that we can hope to know reality as it is in itself. And he has to answer the question: How to get out of the control of the intellect and attain to intuition? Certainly he must say that we may attain to intuition only through some effort. As he himself maintains, the intellect has definitely a fringe of intuition. He directs us to seize upon this intuitive fringe and make it the means of escaping from the immobile world. According to him, the halo of intuition around the intellect, when deepened and intensified, would lead to the roots of things and our being[1]. But the point is that there may be different stages or degrees of deepening and intensification of whatever intuition is involved in the intellect. And corresponding to these degrees or stages we may have a series of intuitions falling into a hierarchy. But what is the discipline whereby we can deepen the intuitional core of our intellectual knowledge? In some context Bergson says that deepening of our perceptive intuition is the privilege of the mystic soul[2]. Then mysticism is either just deepening of our ordinary intuitive experience or involves the deepening as one of its phases. In either case mysticism is all apart from metaphysics as we understand it to be to-day. If we still employ the word "metaphysics" with reference to our upward urge, "metaphysics" becomes a synonym for "mysticism."

In another context Bergson seems to suggest an altogether different answer to the question raised above. Symbols, he contends, involve comparison, and comparison involves analysis and resemblance. But, as he himself points out, mere resemblances cannot constitute the identity of a thing. Metaphysics must, therefore, dispense with symbols[3]. We may now ask: What metaphysics is like and what is it about? Is it a science, in the sense of a systematic study and has it any method of its own? If metaphysical knowledge is pure intuition of the *èlan vital*, metaphysics is then no science, since a science is a body of knowledge rationally elaborated on

1 *Morality and Religion*, p. 214.
2 *Ibid.*
3 Cf. *Introduction to Metaphysics*, pp. 8, 15, 18.

an experiential basis. Nevertheless, metaphysics may be there as the method of approach to the supreme intuition. Bergson in effect develops some such theory when he says, "We do not obtain an intuition from reality unless we have won its confidence by a long fellowship with its superficial manifestations."[1] The superficial manifestations are just the appearances of reality. If the *èlan vital* is the reality, the details of the spatio-temporal order are its appearances. All that Bergson can mean by the above statement is this, that attainment of metaphysical intuition presupposes an acute analysis of the nature and structure of the phenomena that make up the world. Bergson then has to answer two questions: First, is such an analysis itself metaphysics? Second, is such an analysis the necessary presupposition of the attainment of metaphysical intuition? It is difficult to say what should be his answer to the first question. He harps on the theme that metaphysics must dispense with symbols and must be intuitive. On the other hand, the analysis he insists on must be speculative. On reflection we find that Bergson has to retain the conception of metaphysical analysis as a method of approach to what he prefers to call metaphysical intuition, although often enough he says that analysis cannot lead to intuition. Precisely two alternatives are open to Bergson: either ultimate intuition is attained through deepening of the intuitive fringe of our intellectual knowledge, or one proceeds towards the *èlan vital* through a progressive analysis of the empirical contents. Bergson sometimes accepts both, and sometimes again accepts the former and rejects the latter. We cannot say off-hand that observation and analysis cannot lead to any intuition, though the former cannot be said to lead necessarily to this or that definite intuition. It largely depends on one what intuition one may attain through the analysis one makes of facts. Philosophers through their speculative analysis often arrive at conflicting results. Many in the past saw apples fall. But the falling of an apple was the occasion of the fact of gravitation being revealed to Newton, to him first and last. Similarly in the case of a new discovery in a laboratory the experimenter might manipulate some data, yet he could not explain exactly how he hit upon the truth in question. Revelation of fact or reality cannot be reduced to rule. All this is, however, not important here. What is of importance in this connexion is to consider whether an analysis of relevant phenomena leads of necessity to metaphysical intuition. To this Bergson's answer seems to be both Yes and No. It is embarrassing to us all. Aurobindo is, however, very clear on this point. According to him, reason has its use; philosophical analysis

[1] *Ibid*, p. 77.

serves to clarify and systematize our ideas about the things and beings of the world. But philosophical analysis, Aurobindo contends, cannot bring us any knowledge of the Supreme. Intuition of the higher realm does not in any way proceed out of material knowledge, but comes to us from above. Intuition of the Transcendental is all mystical and is to be attained through the complete transformation of the conscious being by *yoga*. Anyway, there seems to be some agreement between Bergson and Aurobindo in so far as the conception of grades of intuitions is concerned. Both Bergson and Aurobindo are of opinion that there are some veiled forms of intuition, which are to be found in the functioning of human intelligence, animal instinct, and even in the unconscious impulse operating in the plant world. So pure intuition and the different forms of lower intuition can well be conceived as representing some grades of intuitions. Besides, both of them suggest that there are several grades of higher intuitions themselves. Bergson insists on deepening of the fringe of intuition around intelligence, and, according to the differing degrees of deepening, whatever be the means whereby the deepening is effected, there must be a series of intuitions differing in value as well as content. All this Bergson admits when he says, "Intuition is not a single act, but an indefinite series of acts, all doubtless of the same kind, but each of a very particular species." [1] Still Bergson maintains that metaphysical intuition is integral experience.[2] Aurobindo recognizes some such forms of higher intuition as suggestive intuition, discriminative intuition, intuitive inspiration, and intuitive revelation. There is nothing mental about all these. They represent a progressive penetration into the Transcendental realm and mark some stages for some of the stages by which one reaches ultimate intuition which is pure, absolute and integral experience.

But forthwith there arises a problem. If we have in any case some grades of intuitions, there must be something wherewith to determine the relative value of the different grades. In regard to the grades of lower intuitions Aurobindo and Bergson do no more than analyse between them the mode of immediacy discernible in the behaviour of plants, animals and in human intellection. All this is understandable. Immediacy without doubt appears differently according to its embodiment. Thus immediacy as embodied in life is impulse, as embodied in animal consciousness and in human mind is respectively instinct and intuition. And when we look into them, we find, that, whereas intuition is just immediate apprehension and instinct is practical immediacy,

[1] *Introduction to Metaphysics*, p. 48. [2] *Ibid.*, p. 79.

impulse is below both and is in fact nothing more than a blind and unconscious urge towards the useful. Difficulty as to the grades of higher intuitions is, however, immense. According to Aurobindo, as according to Bergson, a higher intuition transcends reason. So it cannot be brought to the bar of reason. We cannot fall back upon reason or any rational principle in order to assess intuitions one may have of the higher realm. A spiritual intuition being super-normal and relating as it does to the supreme Being cannot depend upon our mind or any measure of pragmatic life. Now the problem is: How can higher intuitions themselves ever form into any grades? We cannot possibly conceive of any dialectic of intuitions; for, this way we simply invoke the aid of reason to settle up our trouble. Aurobindo vaguely suggests that the solution of the difficulty is to be found in the conception of the deepest intuition as integral experience. If ultimate intuition is possession of the whole of Reality, any of the intuitions that precede it must be fragmentary, and the series of intuitions an aspirant may have on his way up to the crown of experience can fall into grades only on a restrospective view of them in the light of the final vision. However, the difficulty that besets us is not solved. We have yet to grasp what it is that gives finality to a spiritual intuition or experience. Mystics themselves differ among themselves very much as to the nature and content of the peak of spiritual experience. I venture to think that Aurobindo's theory of intuition like Bergson's is incomplete without the solution of this major issue. We are, in fact, given a lot about intuition and all that. But our curiosity is not satisfied. We want less words and more light.

Round the World

Parliamentary Secretary's Powers

A United Press message tells us that recently an important decision was taken by the Government of the United Provinces in respect of the position of the Parliamentary Secretaries. The question had been raised immediately after the introduction of provincial autonomy in 1937 as to whether the Parliamentary Secretaries would have any responsibility in respect of issuing administrative orders. On that occasion expert opinion was known to be against the assumption of any such responsibility by them. Parliamentary Secretaries were intended to assist the Ministers in Parliamentary work. In the Assembly or the Council they were to take up the work of the Ministers in their absence and make replies to questions, meet points in debate and otherwise participate on behalf of the Government in the deliberations of the chamber. Vis-a-vis the departments, however, they would have no status and would not be expected to issue any orders to the administrative officers of the Government. This was in line with practice followed in England except in such departments as the War Office and the Admiralty. This position, has however, been radically altered by the decision which the U. P. Government is reported to have taken. It seems that Parliamentary Secretaries will be henceforward given responsibility, evidently under the supervision of their chief, for directing and controlling the administrative staff. We are even told that when a Parliamentary Secretary will be on tour in the districts, the orders he may issue on the spot must be taken as orders of the Government and carried out by its local administrative officers.

We do not think that the change which the U. P. Government is introducing in the status of the Parliamentary Secretaries will result in greater administrative efficiency which is the only standard by which such reforms should be measured. The Minister is the political head of his department. He is to communicate to his department the decisions of the Cabinet on major issues, and direct its activities in order that it might be brought into line with the political exigencies of the time. If the Parliamentary Secretaries are also given administrative responsibility, such responsibility will be divided between the Minister and his Parliamentary assistant. It should be known in this connection that the Parliamentary Secretary may take up a portion of the responsibility of the Minister but he is not to share the responsibilities of the permanent Secretary of the Department and his assistants. In view of this fact only the Minister's responsibility in the department will be partly taken over by the Parliamentary Secretary and it will therefore be divided between the former and the latter. But will not such division bring in confusion? It may be true that the Ministers are sometimes burdened with too

much of work in their respective departments. In that case there is necessity for increasing the number of Ministers and fresh distribution of portfolios. But there is hardly any case for Parliamentary Secretaries to be invested with a portion of the Ministers' own responsibility.

There is another point which should invite our attention in this regard. We are told that a Parliamentary Secretary when on tour, will henceforth be entitled to issue administrative orders which the departmental officers in the districts must carry out. This reminds us of the Brett Circular which was issued in Bihar a few years ago. The Chief Secretary in this Circular invited the attention of the local officers of the Government to the fact that an order of the Government to be valid must be issued over the signature of the relevant Secretary to the Government. In other words the orders of the Government, though determined by a Minister individually or by all Ministers collectively, must be issued through proper channel. This Circular was very much resented not only in Congress but in other circles and it was known to have been withdrawn as a result of this resentment. But the opposition it evoked was mostly due to the historical position of the I.C.S. in this country and the spirit which might have lurked at the back of that Circular. Otherwise the arrangement which it was intended to emphasise might be unobjectionable.

The Ministers go out on tour only to acquaint themselves with local conditions in different places. They might take note of things, consult the local officers as to the changes which might be necessary in certain arrangements and then get back to their headquarters. On return there they might consult their colleagues and take the advice of the departmental Secretaries. Finally they might formulate orders and ask the Secretaries to issue them. Even in urgent matters this arrangement may not necessarily involve delay. Not to be able to issue orders on the spot without the departmental Secretaries knowing anything about them is not derogatory to the Minister's position, if otherwise it remains responsible and effective. On the other hand when a Minister on tour asks the local officers to take new orders, he may thereby satisfy his vanity and carry favour with the local people but he may also thereby take steps which are rash and even insupportable. In this land of bureaucracy whenever any step is taken to undermine the present powers of the Civil Service, we may be inclined to applaud it. But we should see to it that we do not go to the other extreme and introduce confusion where order should prevail. The experiences of some of the largest local bodies should be a warning to us in this connection.

New Basis of Government in Turkey

During the last quarter of a century Turkey maintained a uni-party system. Only one party—Republican People's Party—was allowed during this long but probationary period of Turkish republicanism to participate in the elections to the national assembly. Parties in opposition to it were not allowed to function properly in the state. Nor were their members allowed

to be returned to the assembly. This system certainly smacked of totalitarianism. Its only saving grace was that it gave an excellent opportunity to the benevolent Ataturk and his successors to strengthen the administrative machinery in the country and introduce reforms in many walks of life where such reforms were so badly urgent. But now partly because Turkey wants to be in the good books of the democracies whose support it has now to cultivate and partly because the probationary period is over and circumstances are now more favourable, the single party system has been practically given up. During the recent elections to the national assembly an opposition party called the Democratic Party was allowed to set up candidates in opposition to the candidates of the official People's Republican Party. Actually while the Government Party has maintained an overwhelming majority in the assembly, the opposition has secured sixty-two seats and seven seats have gone to independent candidates who may support the Government but not uniformly. A definite step has in other words been taken towards the experiment of parliamentary democracy.

Indian Delegation to the Peace Conference

The Peace Conference which is now being held at Paris has not the solemnity or the fan-fare that attached to the previous Conferences of this character. The Peace Conference over which Clemenceau presided and the Congress of Vienna whose deliberations were guided by Metternich were solemn affairs and their opening was a great event in the history of the world. They were substantive bodies with power to make decisions and determine on their own account the destiny of Europe and the world. Not that power was held to any appreciable degree by delegates of small states to these conferences. A small knot of people representing the great powers decided issues then as now. But on previous occasions this small group would make decisions as part and parcel of the Conference. What is more what decisions would be taken was uncertain. They could not be taken for granted. There was consequently an opportunity of lobbying, of influencing and of intriguing and it is such an opportunity which adds importance to an occasion and to a body. Atmosphere was surcharged with expectations and people moved about according to fashion of the time for securing decisions in their favour. But the Conference which is now in session is a comparatively tame show. So many preliminary talks have already been held, and so many small conferences have already taken place that the present plenary Conference raises few expectations and has little uncertainty about the decisions it will make. It appears to be regarded more as a rubber stamp to validate what has already been done than as a substantive body to decide issues for itself. A few banquets may be held and a few side shows may be arranged. But the atmosphere has no romantic hallow about it. On this account India has not lost much by its being represented by a very prosaic, unromantic and even mediocre team of men at this Conference. The late right Hon'ble Srinivasan

Sastri had once advocated that Mahatma Gandhi should be India's mouthpiece in this Conference. There are others who would like Pandit Nehru to be our chief delegate there. But in the dull prosaic background which the Conference provides the presence of either would have been inappropriate. In the cutthroat environments of Paris today, Gandhiji's message of non-violence would have no response. Nor would the romantic mind of the Pandit have found the company sufficiently congenial for its natural expansion. Possibly the presence of either would have brought India closer to those whose mind seldom travels to the remote east. But as for decisions to be taken by the Conference., they are a forgone conclusion. Sir Samuel Runganadhan is as effective there as Gandhiji might be.

Bhowal Case

The curtain has at last been rung down upon the stage where for quarter of a century a thrilling drama was enacted. Twenty-five years ago a man appeared in the garb of a sanyasi in a locality in the district of Dacca and declared himself as the Kumar of Bhowal who was known to have died twelve years earlier and whose mortal remains were supposed to have been burnt according to the solemn rites of the orthodox religion of the Hindus in the hills of Darjeeling. His wife who had been living all these years as a pious Hindu widow refused to acknowledge his identity and the Court of Wards in which the management of the Bhowal estates was vested was inclined to declare him an impostor. But public opinion began to assert itself. As days passed an increasing number of men who had been his former acquaintances inspected his person, watched his movements, conversed with him about old topics and became convinced that he could not be any other than the Kumar. His relatives and particularly female relatives were mostly of the same opinion. Only they held it with greater ardour still.

In the face of the keen and persistent opposition of the wife, brother-in-law and some other relations, however, the matter could not be settled without reference to the courts of law. A long chapter of litigation, more thrilling and romantic than any litigation could ever be, was now consequently opened. In the court of a subordinate judge at Dacca the history of the man who had come back from the land of the dead was gradually unfolded and evidences were here recorded both in favour of and against the assertions which had been made on behalf of the Kumar. It stands to the eternal credit of the presiding judge that he took infinite pains to digest the huge materials placed before the court and arrive at a conclusion which two higher courts found it necessary and wise to respect. When the judgment of the district court was actually delivered and published, there was for a time great doubt in the public mind as to who was more popular in the province—the sanyasi who had been declared Kumar by the court or the judge who presided over it for some crowded years. Not satisfied with this judgment of the lower court, the wife filed an appeal to the High Court of Judicature at Fort William

where however by two to one the judges upheld the decision of the lower court. Sir Michael O'Dwyer, that notorious proconsul of the Punjab, once told a home-truth when he said that litigation was the greatest industry of India. It was not to be expected, therefore, that when two courts had disposed of the case, the verdict should be accepted without demur. Actually a further appeal was filed with the Judicial Committee of the Privy Council but this body also saw no reason for reversing the judgment.

So the Kumar, now sixty-two years of age, was finally secure as to his identity and as to his ownership of the considerable property of the Bhowal raj. But this was not the close of the drama which had opened twenty-five years before with his appearance in the habit of a sanyasi. There was a sequel which proved tragic. As the news of the Privy Council's decision was cabled to Calcutta the Kumar, true to his religion and to his long association with the children of religion, went to a Kali temple, offered puja for his deliverence from the clutches of litigation and felt relieved of the great strain which such litigation must have imposed upon his nerves. But this relief did not agree with him. On return from the temple he fell ill and then disappeared from the stage he had dominated for so long a period. This was a tragedy but this death, tragic though it was, helped her first wife out of a dubious position. Widowed by his supposed cremation in a stormy night in Darjeeling, she steadily refused to give up her widowhood after his reappearance on the scene. Nor was her conduct inconsistent with law so long as the litigation ran its long and dreary course. But once the final verdict was issued by the highest tribunal in the Empire, the question would arise as to what she was .—. not a widow as her husband was living in the eyes of law. But the second and final death of the Kumar has disposed of this matter once for all.

Gurkha Rifle Regiments in the Indian Army

Discussions are being held as to the future of the ten Gurkha Rifle Regiments which now form part of the Indian army. At present, we are told, these regiments are wholly officered by Europeans. Not to speak of Indian officers, no Gurkha officer even is allowed to be associated with these regiments. In fact a Gurkha, when appointed an officer, has to be drafted elsewhere. We do not know anything as to the origin of this peculiar arrangement under which the Gurkha soldiers are to take their command only from European officers. In days, now supposed to be gone by, when inferiority complex took peculiar shape, there might possibly be some prestige in serving not under one's own kith and kin but under a foreigner. We thought that this complex had disappeared from the country. It is, however, painful to know that it is still lurking in some corners of this land of India. The political status of Nepal being what it is, it has absolute freedom to allow or not to allow its people to be included in the Indian army or to fight India's battles. But to withdraw the regiments from the Indian army on

the ground that this army may now come under Indian control and the regiments stand the risk of being officered at least partly by Indians would be an irrational and unjustified step. Particularly it is painful to hear that the regiments withdrawn from the Indian army on the above ground may be incorporated in some imperial organisation. It will be difficult to appreciate the sentiments behind this reported move.

Maxton and I.L.P.

The death of Maxton which was recently announced removed from the House of Commons and his country a vigorous personality of the Independent Labour Party. Organised in 1893 by Keir Hardie to preach socialism in Britain and have its principles and tenets accepted by parliamentary methods, this body attracted the membership of such great men as Ramsay MacDonald and Philip (later Lord) Snowden. Men associated with this Party worked with missionary zeal and it is revealed in the pages of Snowden's Autobiography how they moved up and down the country with tireless energy to bring home to the British people the messages of socialism. It should be remembered in this connection that brotherhood of workers and peace among nations were ideals held aloft by this organisation. Necessarily when the War of 1914 broke out and workers of one country trained their guns upon the workers of another country, men like Keir Hardie became broken-hearted and the I.L.P. found a basic plank in its platform taken out for good. This certainly undermined its prestige to a considerable extent. It should also be remembered that up to 1918 membership of the Labour Party in Britain could be secured only through the membership of such constituent bodies as the I.L.P., the Fabian Society and the trade unions. But in this year the regulations were changed, local labour parties were organised and through them membership of the Labour Party could henceforth be attained. This again undermined further the usefulness of the Independent Labour Party. Its career was, however, not yet finished. For a few years more it continued its old activities both in the country and in the House of Commons. But men like Snowden who had made this body so effective particularly as a propaganda organisation became convinced that the people of Britain had been thoroughly inoculated with socialism and there was no sense in trying to convert those who were already converted. The mission of the I.L.P. had been fulfilled and its further continuance was unnecessary. So they resigned their membership and left this body. But men like Maxton thought otherwise and tried to maintain its identity both in the country and in the House of Commons. In the latter place, however, there was soon a clash between its members and those of the Labour Party. The I.L.P. members, it should be known, were also members of the Parliamentary Labour Party but they kept up also their separate character. The result was that they did not always like to accept the Party discipline. In fact as a party within a party the position of the I.L.P. members became rather

untenable and they were ultimately asked either to accept Party discipline without demour or to be disaffiliated. Actually the I.L.P. was disaffiliated from the Labour Party and its influence and prestige further dwindled on that account both at Westminster and outside. Now that Maxton is dead and Brockway is under clouds, the Independent Labour Party which was once an influential organisation and made history stands the risk of petering out.

Howrah and its Improvement

The Calcutta Improvement Trust Act is being amended so as to include the municipality of Howrah within the purview of the Trust's activities. This is an arrangement which ought to have been made years ago. In fact the drainage and other municipal arrangements in Howrah are notoriously backward and ought to have invited Government attention far earlier. Actually there were talks on more than one occasion for extending the activities of the Calcutta Improvement Trust across the river. But such talks never resulted in action. They only petered out. It is something really tragic that the municipal council itself in our country does not take up problems of long term improvement. It remains engrossed with the day to day routine administration. But actually there is no basic difference between day to day items of municipal government and long term planned improvement of the area under its control. The municipal council might set up a special committee with a staff of its own to undertake the latter work. Experience, however, is that such long term work is invariably neglected and without the establishment of a special ad hoc body entrusted with this responsibility it never gets done. In view of this fact we welcome the contemplated step. But we are not making any comment on the details of the constitution of the Improvement Trust.

Reviews and Notices of Books

Constructive Programme: Its Meaning and Place, by M. K. Gandhi. December, 1945, Pp. 32. Six Annas.

A Discipline for Non-violence, by Richard B. Gregg. February, 1946. Pp. 34. Ten Annas.

Practical Non-violence *(and Ideology of Non-violence)*, by K. G. Mashruwala. February, 1946. Pp. 48. Twelve Annas.

These booklets of Navajivan Publishing House, beautifully printed on hand-made paper, make up a harmonious and complete whole. Mahatmaji had been furiously thinking of Swaraj and the means to bring it about; the result is a constructive programme which he commends to the nation for soulful adoption. It is, in his own words, 'the truthful and non-violent way, of winning Poorna Swaraj. Its wholesale fulfilment is complete Independence. And what is, after all, this complete Independence which Gandhiji so fondly dangles before our eyes? To quote him again, 'Complete Independence through truth and non-violence means the independence of every unit, be it the humblest of the nation, without distinction of race, colour and creed.' Even Civil Disobedience, the dread of all tyrannical power, is, we are told, but an aid to the constructive programme.

The items mentioned in the programme are not exhaustive; they may be multiplied as experience and occasion will demand. But such as they are given in the booklet, they ought to be read over and over again, and thought and discussed, and so far as possible, taken up. In the Gandhian scheme of Indian nationalism, the constructive programme is, or ought to be, the alpha and omega of political activities.

Mr. Gregg's booklet is a reprint of the thesis published 5 years ago for the guidance of those who want to adopt the non-violent way of living. Discipline is enjoined on those who would re-orient their lives accordingly, and Mr. Gregg prescribes physical drill and manual work. Endurance of hardship suffered in common, sense of order and co-operation, development of the community sense and protection of the community—these would support and strengthen those who would go forward with the ideal of non-violence and who can never have too much energy, courage, equanimity and poise. "The non-violent party must first win the respect of its opponent—respect for unity and cohesion, firmness and will, courage, endurance and strength. They must also win their opponent's trust and liking. . . . The endurance, the strength, the practicalness of proposals need to be demonstrated in the technological and economic

as well as the political and moral fields." The writer lays stress on hand work and after discussion comes to support spinning and weaving as the most suitable manual work which may be adopted as 'a universal physical disciplinary activity for non-violence.' He also emphasises the need for cultivating group activity like group study, community singing, co-operative discussion of important topics and holds that it is important, if not essential, to have a non-violent army maintained by the State.

If non-violence has to win its way, and effect a change of heart, it must reach deeper and loftier levels of being, and the discipline envisaged by Mr. Gregg has to be carefully noted and strictly applied.

Shri Mashruwala begins by making the implication of non-violence clear. He distinguishes between anti-violence and non-violence, and defines practical non-violence as 'just selfishness without malevolence and with a touch of benevolence.' A critic would say that the writer was following the case of Ruskin in his stand with regard to human nature and its innate good nature, But culture has to be reckoned with, and the writer makes a distinction between *bhadra* culture and *sant* culture, one *rajasic* in scope, the other essentially spiritual. *Sant* culture commends non-violence, but it has to be properly organised. The preparations for war involve a constructive programme, and men who have taken the vow of non-violence have much to learn from the militarists in the matter of initiating constructive programme on a nation-wide scale. Shri Mashruwala is as insistent as Mahatmaji in holding that the working of the constructive programme is essential for the complete independence of India. "Those who cannot realize the relation between Swaraj—*i.e.*, complete political independence of India in terms of the "Quit India" demand—and the constructive programme will fail to secure her liberation from foreign domination." The discussion ends with a brief enunciation of the fundamental principles and aims, and rules of discipline, for a life dominated by the ideology of non-violence—all put forth in a business-like manner.

The three booklets are interrelated and deserve to be widely and intensively studied in the present juncture.

P. R. SEN

Pancaratra Raksa. By Sri Vedanta Desika.

Pancaratra Raksa is an important work of the Pancaratra School of Vaisnavism. It is the third work of the *Pancaratra Agama*, published by the Adyar Library. As a practical code of discipline which guides the lives of those who follow the tenets of the Pancaratra School the present work has a unique value. It is an authoritative exposition of the practical religion of the Pancaratra School as it comes from the pen of no less an authority than Venkatanatha Desikacarya, one of the greatest philosophers of the Ramanuja School of Vedanta. Venkatanatha was a versatile genius. His philosophical works are well known. As the writer of Tattvamuktakalapa and Naya-

parisuddhi, he has given unmistakable evidence of his capacity as an acute thinker and powerful controversialist. He stands only second to Ramanuja among the representatives of the Visistadvaita School of Vedanta. As a poet he has shown his high abilities in various works. He is called Kavi-tarkika-kesari. The range of his production is wondrously vast. An Agama Sastra by such an eminent authority naturally holds a great sway over the devotees of the Pancaratra Sect. So the Adyar Library has done a good job in bringing out a valuable edition of this important Agama work Venkatanatha. The English introduction by Srinivas Murti and the Sanskrit introduction by Pandit Aiyangar will prove highly useful to the readers.

Anupasimhagunavatera.

This is a poem of panygeric dedicated to Maharaja Anupasimha (1669-98) of Bikaner. It is the dedicatory volume in the Ganga Oriental Series which has been undertaken to be published by the Government of Bikaner. The verses are beautiful. They have a dignified diction coupled with other merits of classical Sanskrit poetry. The English translation by Dr. Kunhauraj is nice. In the English introduction by Mr. K. M. Panikkar we expected to find some light on the author of these verses, but our expectation has been belied.

ASUTOSH SHASTRI

Ourselves

Communal Orgy and Ourselves

It is not our usual practice to refer, in these columns which are devoted only to an academic discussion of the problems of our country, to communal troubles which now and again happen to disfigure our political and social life. But what happened in the third week of August was so huge in dimension and so poignant in details and has left its impress so indelibly on many aspects of our life that we should not pass over this tragedy in silence. Besides, while in Calcutta itself the situation has not yet become normal and dislocation of social and economic life still continues to a great extent, the tragedy is re-enacting itself in a more widespread form in the mufassil districts. Among the many thousands robbed, maimed and killed was a number of students of this University, some of whom were cruelly murdered in cold blood. The following resolution adopted in this connection by the Syndicate may be appropriately quoted here:

"(1) That the Vice-Chancellor and Syndicate deeply deplore the tragic happenings in Calcutta during the last few days in which such a large number of innocent persons, both Hindus and Muslims, lost their lives and a much greater number received injuries, and which resulted in an incalculable loss of property, and extend their sympathy for all those who suffered, irrespective of class, creed or colour.

(2) That, in particular, the Vice-Chancellor and Syndicate express their deep sense of abhorrence at the foul murder of students and place on record their profound sense of sorrow at the loss of these valuable lives and convey their sincere condolences to the members of the bereaved families."

We would not make an attempt to dive into the causes of this communal orgy. Nor is it our intention to refer to particular incidents which happened and are happening. A Commission for judicial enquiry has been at work for the last few days in Calcutta and will in time give its verdict so far as what took place in August in this city is concerned. When the report of the Commission is published we shall have occasion to comment on it. We are, however, to point out here that the tragedy has had considerable repercussion on the educational activities of our two large cities in particular and of the whole province in general. Schools and colleges and University classes had to remain

suspended for weeks. They were to reopen on the 14th October but as the situation was not yet normal and as safety of the students and staff could not yet be fully ensured, most of them decided to reopen on the 11th November.

The tragedy of August and its aftermath have interfered also with the publication of this journal in time. Apart from the days when no work was feasible, the press could be run on subsequent weeks also with considerable difficulty and enormous handicap. In view of these facts we expect our subscribers and advertisers to appreciate our position and forgive us for the delay in publication.

Jubilee Research Prize for 1948 in Arts and Science

The following subjects have been selected for the Prize:

Arts—Housing of Working Classes in Bengal.
Science—Fish Industry in Bengal.

B.T. Examination Results, 1946

Number of candidates ...	231
Number of candidates absent ...	13
Number of candidates placed in Class I ...	10
Number of candidates placed in Class II ...	117
Number of candidates passed ...	29
Total number of successful candidates ...	156
Percentage of passes ...	67·5

New D.Sc.'s

On the recommendation of Professors P. M. S. Blacket, F.R.S., Walter Heitler, F.R.S., and Dr. H. J. Bhaba, F.R.S., Mr. Mrigankasekhar Sinha, M.Sc., has been admitted to the Degree of Doctor of Science. The Theses submitted were entitled "(1) On the production of different types of showers in lead, and (2) On the scattering of slow mesons in lead." We congratulate Dr. Sinha on his admission to the Degree.

On the recommendation of Professor W. N. Haworth, F.R.S., H. Kind, F.R.S., and Dr. O. Rosenheim, F.R.S., Mr. Nirmalkumar Brahmachari, M.Sc., has been admitted to the Degree of Doctor of Science. The Thesis submitted was entitled "Studies in Cyclic Compounds, Parts I, II, III."

Intermediate and Final Law Examination Results, June, 1946

In Intermediate Law Examination, the number of candidates egistered was 182, number passed 130, number absent 21, number ailed 31, percentage of passes 80·75. Of those who passed, 8 were in he First Division and 122 in the Second Division. In Final Law Examination, the number of candidates registered was 157, number assed 102, number absent 15, number failed 40, percentage of passes 1.8. Of the successful candidates, 8 were in the First Division and 4 in the Second Division.

Elementary Scientific Knowledge in Matriculation Examination

The University has decided that this subject will be treated as an)ptional subject till the examination of 1949.

Diploma Examination in Social Work, May, 1946

15 appeared, 9 passed. Percentage of passes 60.

Inter-University Board Meeting in December

For the meeting of the Inter-University Board at Jaipur in)ecember, 1946, the following propositions have been forwarded by this 'niversity for its consideration :

(1) Should the Universities specialise their courses to meet the eeds of the various professions ? Or is it the function of the 'niversities to lay the foundations for professional careers by providing good general education in subjects that have an indirect or remote earing on the students' subsequent vocation ?

(2) What should be the staff-student ratio in an Indian College ?

(3) Training for citizenship.

(4) Universities and Village Reconstruction.

(5) Industrial Education.

(6) Suggestions regarding the teaching of Chemistry in Indian 'niversities. (A scheme has been submitted.)